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THE AGNI-PURĀṆA

PART I

Translated and Annotated by
N. GANGADHARAN

MOTILAL BANARSIDASS PUBLISHERS
PRIVATE LIMITED • DELHI

2nd Reprint: Delhi, 2013
First Edition: Delhi, 1984

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ISBN: 978-81-208-0359-6

MOTILAL BANARSIDASS

41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007
8 Mahalaxmi Chamber, 22 Bhulabhai Desai Road, Mumbai 400 026
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UNESCO COLLECTION OF REPRESENTATIVE WORKS—*Indian Series*

*This book has been accepted in the Indian Translation Series of the
UNESCO Collection of Representative Works, jointly sponsored
by the United Nations Educational, Scientific and Cultural
Organization (UNESCO) and the Government of India*

Printed in India

by RP Jain at NAB Printing Unit,
A-44, Naraina Industrial Area, Phase I, New Delhi-110028
and published by JP Jain for Motilal Banarsidass Publishers (P) Ltd,
41 U.A. Bungalow Road, Jawahar Nagar, Delhi-110007

PUBLISHER'S NOTE

The purest gems lie hidden in the bottom of the ocean or in the depth of rocks. One has to dive into the ocean or delve into the rocks to find them out. Similarly, truth lies concealed in the language which with the passage of time has become obsolete. Man has to learn that language before he discovers that truth.

But he has neither the means nor the leisure to embark on that course. We have, therefore planned to help him acquire knowledge by an easier course. We have started the series of Ancient Indian Tradition and Mythology in English Translation. Our goal is to universalize knowledge through the most popular international medium of expression. The publication of the Purāṇas in English Translation is a step towards that goal.

PREFACE

The present volume contains the *Agni Purāṇa* Part I (Chapters 1-100) in *English Translation*. This is the twenty-seventh Volume in the Series on *Ancient Indian Tradition and Mythology*.

The project of the Series was envisaged and planned in 1970 by Lala Sundar Lal Jain of Messrs Motilal Banarsidass. Hitherto twenty-six volumes of the Series (comprising English translation of *Śiva*, *Liṅga*, *Bhāgavata*, *Garuḍa*, *Nārada*, *Kūrma* and *Brahmāṇḍa Purāṇas*) have been published and released for sale.

The present Purāṇa, like all other Purāṇas is of encyclopaedic character. The early chapters which open this Part describe glories of lord Viṣṇu in his different forms. There are legends of Viṣṇu as Fish saving Manu from drowning in the Cosmic Flood, as Tortoise supporting Mount Mandara at the churning of the ocean, as Boar slaying Daitya Hiranyākṣa, as Man-lion killing Hiranyakaśipu, as Dwarf cheating Bali, as Paraśurāma destroying Kṣatriya rulers, as Rāma assassinating Rāvaṇa, as Kṛṣṇa beheading Kāṁsa, as Buddha preaching the gospel of meditation, as Kalki to slay Mlecchas.

Going ahead, we find that a considerable portion of this Part deals with the Tantrika ritual for the installation and consecration of images of Viṣṇu, Śiva and other deities in their respective temples. A number of chapters relate to the initiation of a novice to the cult and the rites of initiation. The rites are described in detail. They are interspersed with the mystic syllables of Tantras which impart efficacy to the ritual concerned. A number of chapters throw light on the characteristics of images, mode of their installation and worship. Scattered here and there are the chapters on creation, on purification of oneself and others, on the positions of fingers (*mudrās*) in worship and on scores of other topics with details not found in other Purāṇas.

As to the date of this Purāṇa, nothing can be said with certainty. It being a compilation from various works written in different periods, no single date can be assigned to the Purāṇa as a whole. But, what is certain is the fact that a number of sections were written long before the Mahomedan invasion.

For instance, chapters on archery and arms, civil administration and military discipline are purely of Hindu character and can claim antiquity. Chapters on medicine and grammar are also old. Summaries of the Rāmāyaṇa and Mahābhārata indicate that the sections were written when Hinduism was in flourishing condition and the epic tradition had become sacred. Sections on *Avatāras*, on polity and judicature, on genealogy and history of ancient kings and distinguished personages also belong to pretty olden times. Sections on religion are also old as they seem to have been written when there was no rift among various sects.

But, the Purāṇa contains sections which are obviously later in date. For instance, a considerable number of chapters which deal with the mystic rules, mantras and ceremonies cannot claim antiquity. They might have been written after the tantric form of worship had become popular in India.

Acknowledgement of Obligations

It is our pleasant duty to put on record our sincere thanks to Dr. R. N. Dandekar and the UNESCO authorities for their kind encouragement and valuable help which render this work more useful than it would otherwise have been. We are extremely grateful to Dr. N. Gangadharan of Sanskrit Department, University of Madras for his critical Introduction, lucid translation and comprehensive annotations. We also thank those persons who have offered suggestions for improving the same.

—Editor.

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ABBREVIATIONS

Common and self-evident abbreviations such as Ch(s)-Chapter(s), p—page, pp—pages, V—Verse, VV—Verses, Ftn—footnote, Hist. Ind. Philo—History of Indian Philosophy are not included in this list.

- ABORI *Annals of the Bhandarkar Oriental Research Institute, Poona*
- AGP S. M. Ali's *The Geography of Purāṇas*, PPH, New Delhi, 1973
- AIHT *Ancient Indian Historical Tradition*, F. E. Pargiter, Motilal Banarsidass (MLBD), Delhi.
- AITM *Ancient Indian Tradition and Mythology Series MLBD*, Delhi, 1972 onwards.
- AP *Agni Purāṇa*, Guru Mandal Edition (GM), Calcutta, 1957
- Arch.S.Rep. Archaeological Survey Report
- AV *Atharva Veda*, Svadhyaya Mandal, Aundh
- Bd. P. *Brahmāṇḍa Purāṇa*, (MLBD), Delhi 1973
- BG *Bhagavadgītā*
- Bh. P. *Bhāgavata Purāṇa*, Bhagavat Vidyapeeth, Ahmedabad
- Br. *Brāhmaṇa* (preceded by name such as Śatapatha
- BS. P. *Bhaviṣya Purāṇa*, Vishnu Shastri Bapat, Wai.
- BV. P. *Brahma Vaivarta Purāṇa*, GM, 1955-57
- CC. *Caturvarga Cintāmaṇi* by Hemādri
- CVS *Carāṇa Vyūha Sūtra* by Śaunaka; Com. by Mahidāsa
- DB *Devī Bhāgavata*, GM, 1960-61
- De or GDAMI. *The Geographical dictionary of Ancient and Medieval India*, N. L. De, Orienta Reprint, Delhi, 1971
- Dh. S. *Dharma Sūtra* (preceded by the author's name such as Gautama)
- ERE *Encyclopaedia of Religion and Ethics*—Hastings.
- GP *Garuḍa Purāṇa* Ed. R. S. Bhattacharya Chowkhamba, Varanasi, 1964

GS	<i>Gṛhya Sūtra</i> (Preceded by the name of the author such as Āpastamba)
HD	<i>History of Dharma Śāstra</i> , P. V. Kane, G. O. S.
IA	<i>The Indian Antiquary</i> .
IHQ	<i>The Indian Historical Quarterly</i>
JP	<i>Purāṇa</i> (Journal of the Kashiraj Trust) Varanasi
KA	<i>Kauṭilya Arthaśāstra</i>
KP	<i>Kūrma Purāṇa</i> , Veṅkaṭeśvara Press Edt. Bombay, also Kashiraj Trust Edt., Varanasi 1971
LP	<i>Liṅga Purāṇa</i> , GM, 1960; also MLBD, Delhi, 1981
Manu.	<i>Manusmṛti</i>
Mbh.	<i>Mahābhārata</i> , Gītā Press, Gorakhpur, VS 2014
MkP	<i>Mārkaṇḍeya Purāṇa</i>
MN	<i>Mahābhārata Nāmānukramaṇi</i> , Gītā Press Gorakhpur, VS 2016
MtP.	<i>Matsya Purāṇa</i> , GM, 1954
MW	<i>Monier Williams Sk. English Dictionary</i> MLBD, Delhi, 1976
NP.	<i>Nāradiya or Nārada Purāṇa</i> , Veṅkaṭeśvar Press, Bombay
PCK	<i>Bhāratavarṣiya Prācīna Caritrakośa</i> , Siddheshwar Shastri, Poona, 1968
Pd. P.	<i>Padma Purāṇa</i> , GM, 1957-59
PE	<i>Puranic Encyclopaedia</i> , V. Mani, English, MLBD, Delhi, 1975
PR or	<i>Puranic Records on Hindu Rites and Customs</i>
PRHRC	R. C. Hazra, Calcutta, 1948
RV	<i>R̥g-Veda</i> , Svādhyāya Mandal, Aundh
Śat. Br.	<i>Śatapatha Brāhmaṇa</i>
SC or SMC	<i>Smṛti Candrikā</i> —Devanna Bhaṭṭa
SEP	<i>Studies in Epics and Purāṇas</i> , A.D. Pusalkar Bharatiya Vidya Bhavan (BVB), Bombay

INTRODUCTION

The Term Purāṇa

According to the definition of the grammarian Pāṇini, the etymologist Yāska and the *Purāṇas* themselves, the word *Purāṇa* is that which is existing from long time past. *Itihāsapurāṇa* is held as the fifth *Veda* in the *Chāndogyoṇiṣad* (VII.i.4). The *Vedas* do not use the word *Purāṇa* as referring to the class of literature now known as the *Purāṇas*. The *Brāhmaṇas* refer to the practice of recitation of the *Purāṇas* at the sacrifices. The plural usage *Purāṇāni* in the *Taittiriya āraṇyaka* leads us to infer that during the days of the *Āraṇyakas* the idea of many *Purāṇas* had come into vogue. The *Rāmāyaṇa* of Vālmiki refers to the class of literature known as *Purāṇas*. According to *Mahābhārata*,¹ the *Itihāsapurāṇa* had to be used as supplement to *Vedas*. It also declares that the *Veda* is afraid that men of little learning would misinterpret it. The *Arthaśāstra* of Kauṭilya names the *Atharvaveda* and *Itihāsa* as *Vedas* after naming the three *Vedas*—*Rg*, *Yajus* and *Sāman*.

According to a tradition found in *Skanda*, *Padma* and *Matsya purāṇas*, the *Purāṇas* were one single literary piece consisting of the three topics *dharma*, *artha* and *kāma*.

From the *Nyāyasūtrabhāṣya* of Vātsyāyana we find that the following three broad divisions of the literature existed—(1) the *Vedas* consisting of the formulae for sacrificial rites and rules relating to them, (2) the *Itihāsa* and *Purāṇa* dealing with the history of world or people and (3) the *Dharmaśāstra* for the determination of *punya* and *pāpa* in the world. It seems the last section was also incorporated in the *Purāṇas* in C. 5th or 6th century A.D.

1. yo vidyāc caturo vedān sāṅgopaniṣado dvijaḥ /
na cet purāṇaṁ saṁvidyān naiva sa syād vicakṣaṇaḥ //
itihāsapurāṇābhyām vedam samupabṛūhayet /
bibhetyalpaśrutād vedo mām ayan prahariṣyati //
Mbh. 1.2. 645; 1.1. 260

The Origin of the Purāṇas

The *Purāṇas* hold identical views regarding the origin of the *Purāṇas* from the mouth of Brahmā, the only point of difference is regarding the time of their origin either before or later to the *Vedas*¹. While the *Vedas* came out of Brahmā in order, the *Purāṇas* came out at the same time.²

The *Purāṇas* are unanimous in their view that Vyāsa made the *Purāṇasamhitā* and instructed his pupil Lomaharṣaṇa whom he entrusted the work of spreading it. This is considered to have been at a time when the *Vedas* were divided into four. Veda-vyāsa who had the knowledge of the *Purāṇas* is said to have composed the *Purāṇasamhitā* based on the *ākhyāna*, *upākhyāna* and *gāthā* etc. While the *ākhyāna* is the narration about an incident which the speaker himself has witnessed, the *upākhyāna* is that which was heard from somebody and retold. *Gāthās* are the metrical quotations found in the *Vedas*, *Brāhmaṇas* etc.

The definition of the term Purāṇa:

We also find a traditional definition³ in some of the *Purāṇas*⁴ according to which a *Purāṇa* should comprise the five topics, namely, (1) the primary creation; (2) the secondary creation; (3) the genealogy of gods and sages; (4) the periods of Manu and (5) the accounts of royal genealogy. While some of the *Purāṇas* satisfy this definition, most of them do not.

Almost all the *Purāṇas* contain either briefly or in detail these topics. The first topic Sarga (creation) concerns with the creation of the categories divided into three groups—*Prākṛta*, *Vaikṛta*

-
1. purāṇaṁ sarvaśāstrāṇāṁ prathamam brahmaṇā kṛtam /
anantaram ca vaktreḥbhyo vedāstasya vinirgatāḥ //

Mat. P. 53.3

ṛgyajus sāmātharvākyān vedān pūrvādibhirmukhaḥ /
śāstramijyāṁ stutistomam prāyaścittam vyadhāt kramāt //

Bhāg. P. III.12.37

2. itihāspurāṇāni pañcamam vedamiśvaraḥ /
sarvcbhya eva vaktreḥbhyāḥ sarje sarvadarśanaḥ //

Bhāg. P. III.12.39

3. sargaśca pratisargaśca varṣo manvantarāṇi ca /
varṣānucaritam caiva purāṇam pañcalakṣaṇam //

4. viz. Mat. P. 53. 64.

and *Ubhayātmaka*. The first group consists of the following—(1) *mahat*; (2) *ahaṅkāra*; (3) *bhūtatanmātrās*; (4) *indriya* (*jñāna* and *kriyā*); (5) *manas*; (6) *tamas* (*tāmisra*, *andhatāmisra*, *tamas*, *moha* and *mahāmoha*). The second group consists of—(1) *ūrdhva-srotas* (higher orders); (2) *tiryaksrotas* (lower orders) and (3) *arvāksrotas* (middle orders). The last group consists of *Kaumāra-sarga*—creation of Sanaka, Sanandana, Sanātana and Sanat-kumāra.

The second topic, namely, the *Pratisarga*, describes the different kinds of *pralaya*¹—*naimittika prākṛtika*, *nitya* and *ātyantika*. The *naimittika* is that which takes place at the end of Brahmā's one day, i.e., a *kalpa*. It lasts during the period of Brahmā's night. The *prākṛtika* is that in which the seven *prākṛtis* (*mahat*, *ahaṅkāra* and the five *tanmātrās*) merge in that one which was the cause of their origin at the end of *parārdha* (fifty years) of Brahmā's life. The *nitya* is that which takes place every day (*nityaḥ sadaiva bhūtānāṃ yo vināśo divāniśam*) during the night when all beings go to sleep. The *ātyantika* takes place at the end of hundred years of Brahmā's life.

The third one, the *vaṁśa*, is that which gives an account of the genealogy of the kings and sages belonging to the past, present and future: *rājñān brahmaprasūtānāṃ vaṁśaḥ* *śaṣṭaikaṅkaliko'nva-yaḥ*. (*Bhāg. P. XII. vii. 16*).

The fourth one, the *manvantara* gives the names of Manus, their periods, the names of sages, Indra etc. (*manvantaram manurdevā manuputrāḥ sureśvarāḥ / ṛṣayo' mśāvatārāśca hareḥ śaḍvidhamucyate* // (*Bhāg. P. XII. vii. 15*).

The fifth one, the *vaṁśānucarita* describes the lives of great sages and kings born in a particular lineage (*vaṁśānucaritaṃ teṣāṃ vṛttaṃ vaṁśadharāśca ye* (*Bhāg. P. XII. vii. 16*).

However, these topics are very meagrely represented in most of the *Purāṇas*. The above subjects are dealt with in a comparatively abridged form in *Agni P.* and *Gar. P.* and paraphrased in *Vi. P.* There are only three cases of complete description of

1. *nityo naimittikaścaiva prākṛto' tyantikastathā /*
caturdhāyam purāṇeṣu procyate pratisaṅcaraḥ //
naimittikaḥ prākṛtikastathaiṣvātyantiko dvija /
nityaśca sarvabhūtānāṃ pralayo'yaṃ caturvidhaḥ //

these five topics in the *Purāṇa* literature, namely, in the *Brahma. P.*, *Brahmāṇḍa P.*, *Vāy. P.*, and *Mat. P.* Pargiter¹ opined that there was one complete harmonious account from which others were reproduced.

Almost all the *Purāṇas* have a sectarian character according to the cult of the deity they adhere to. This gave rise to new definitions for the *Purāṇas*. According to the *Brahmavaivarta*,² the five characteristics are applicable to the *Upapurāṇas* and the *Mahā-purāṇa* must have ten characteristics. The *Bhāgavata*³ also prescribes ten characteristics for a *Purāṇa*. These are "creation, details of creation, duties of sentient beings, protection of devotees, ages of Manu, dynasties of kings and sages, career of individuals, dissolution of the world, cause of creation and Brahmā". The *Matsyapurāṇa*⁴ adds in addition to the above ten characteristics, the following characteristics also—"The glorification of Brahmā, Viṣṇu, Sūrya and Rudra, dissolution and preservation of the world and the four *puruṣārthas*". The *Jayamaṅgalā*, a commentary on the *Arthaśāstra* of Kauṭilya quotes a verse from some old work giving a new set of five topics such as "the creation, existence, destruction, the pursuit of righteousness and liberation" for a *Purāṇa*.

Besides the five topics described above, the *Purāṇas* also contain topics relating to these and flowing legitimately from them. These topics which we generalise as the *dharmaśāstra* teach man about his duties as a student, householder and as an ascetic. Man's ultimate aim is to know about the purpose of his creation and the ultimate goal he has to reach. To achieve this he has to traverse the three purposes of life, namely, the *dharma*, *artha* and *kāma*. One has to follow the path of righteous living and earn wealth for his existence and for distribution to the needy and satisfy his just desires. All these ideals are explained in detail in the *Purāṇas*.

The eighteen Purāṇas :

The *vidyās* are counted as eighteen consisting of the four *Vedas*,

1. Parg. p. 36.

2. IV. 13. 6-9.

3. XII. 7. 9-10.

4. 53. 65-66.

four *Upavedas*—*Āyurveda* (medicine), *Dhanurveda* (archery), *Gandharvaveda* (music) and *Sthāpātyaśāstra* (mechanics, architecture), six *Vedāṅgas* (auxiliary texts to the *Vedas*), *Purāṇa*, *Nyāya* (dialectics) *Mīmāṃsā*, and *Dharmaśāstra*. The number of *Purāṇas* and *Upapurāṇas* are given as eighteen. The number of sections in the *Mahābhārata* is eighteen. The *Bhagavadgītā* also contains eighteen chapters. The significance for counting their number as eighteen is explained as follows: The functional organs of the body are spoken to be eighteen—the five sense-organs, the five organs of action, the mind, the five vital air, intellect and ego. These are the instruments in the performance of good and bad acts. That is why the branch of learning concerning the rules governing one's acts are reckoned to be eighteen. Moreover the ancient literature¹ and the *Purāṇas* divide the globe into eighteen sections known as *dvīpas*. The *Purāṇas* describe also the creation of eighteen principles *mahat*, *ahankāra*, five sense-organs, five organs of action, mind and five elements.

The sequence in which the *Purāṇas* are enumerated is almost unanimous. There is a short couplet in the *Devibhāgavata*² indicating the names of the eighteen *Purāṇas* according to which the eighteen *Purāṇas* are *Matsya*, *Mārkaṇḍeya*, *Bhāgavata*, *Bhaviṣyottara*, *Brahma*, *Brahmavaivarta*, *Brahmāṇḍa*, *Viṣṇu*, *Vāyu*, *Vāmana*, *Varāha*, *Agni*, *Nārada*, *Padma*, *Līṅga*, *Garuḍa*, *Kūrma* and *Skanda*. Although some enumerations read *Śivapurāṇa* instead of *Vāyupurāṇa*, *Vāyupurāṇa* is the genuine *mahāpurāṇa*. Similarly the *Bhāgavata* is the *mahāpurāṇa* and not the *Devibhāgavata*. The *Nārada-purāṇa* (I. 92-109) enumerates their names and also gives an index of their contents, in 18 chapters. The *Matsyapurāṇa* (53), *Agnipurāṇa* (272) and *Skandapurāṇa* (Prabhāsa, 2.28-76) also have similar indices. The traditional order of the enumeration of the *Purāṇas* are also given in some of the *Purāṇas*. The *Brahma* or the *Matsyapurāṇa* is given as the first *purāṇa*. There is no speciality in the uniformity of order in the enumeration of the *Purāṇas*.

1. *navadvayadvīpa* in *Naiṣadhīya* I.5 and *aṣṭādaśadvīpanikhātayūpaḥ* in *Raghuvamśa* VI. 38.

2. *madvayam bhadvayam caiva bratravayam vacatuṣṭayam* /
anāpalingakūśkāni purāṇāni pṛthak pṛthak // I.iii.2

The number of verses in the individual *Purāṇas* is also given in some of the *Purāṇas*. On the whole the total number of verses in all the *Purāṇas* together comes to four lakhs.

The classification of the Purāṇas :

The *Purāṇas* themselves and also the modern scholars have attempted to classify these *Purāṇas* on the basis of the subject matter of the *Purāṇas*¹.

On account of the varied subject matter, the *Agni*, *Garuḍa* and *Nārada purāṇas* are classified as encyclopaedic.

The Date of composition of the Purāṇas :

The *Purāṇas* are believed to have been composed during the Gupta rule. The earliest of the *Purāṇas* could have come into existence around the 2nd century, while the latest of them around the 12th century, some of them also have been revised subsequently.

Philosophy in the Purāṇas :

Besides the five topics, the *Purāṇas* contain many other topics useful for man's existence and to elevate his thoughts. The philosophical discussions of the different schools are blended together and we have a theistic *Sāṅkhya* and *Aṣṭāṅgayoga*.

Aṣṭāṅgayoga :

It is well-known that the *Itihāsapurāṇa* literature has generally the background of a theistic type of *Sāṅkhya-yoga*. It is this prevailing terminology; it has sometimes oriented towards Viṣṇu or Śiva or Devī according to the deity to which the *Purāṇa* is affiliated more specifically.

The *Purāṇas* describe the Trinity of Gods consisting of Śiva, Viṣṇu and Brahmā as a manifestation of one of these three. That God is held as the cause of creation, preservation and destruction. While He is the cause, He is not affected by these activities. He is the form of the universe (*Viśvarūpa*), the immanent soul of the universe (*viśvātman*) and transcending the

1. See Dr. N. Gangadharan, *Līṅgapurāṇa—A Study*, pp. 49-50

universe (*viśvādhika*). Following *Sāṅkhya*¹, *avyakta*, *mahat*, *ahaṅkāra*, *pañcabhūta*, *pañcatanmātra*, *pañcakarmendriya*, *pañcājñānendriya* and mind are the twentyfour *tattvas*. The twenty-fifth *tattva* is the worshipper himself. The twenty-sixth *tattva* is lord Śiva or Viṣṇu as the case may be. Then we find in the *Purāṇa* a good deal of *Sāṅkhya* terminology in the course of the description of the process of creation.

The knowledge of the utilisation of the *Bhagavadgītā* by the *Purāṇas* goes without saying. Dr. Raghavan has made² a comprehensive survey and bibliography of *Gītā* thought and expression as found in other parts of the *Mahābhārata* and the *Purāṇa* and *Upapurāṇa* literature.

For example, the *Garuḍapurāṇa* has the following verses:

daivī hyeṣā guṇamayī harermāyā duratyayā /
tāmeva ye prapadyante māyāmetāṁ taranti te // I.219. 30
nainam chindanti śāstrāṇi nainam dahati pāvakaḥ /
na cainam kledayantyāpo na śoṣayati Mārutaḥ // II. 1.4.

and

Vāsārṇsi jīrṇāni yathā vihāya
navāni grhṇāti naro'parāṇi /
tathā śarīrāṇi vihāya jīrṇā-
nyanyāni grhṇāti navāni dehī // II.88. 42

These are the same as *Bhagavadgītā* verses 7.14; 2.23 and 2.22 respectively. The *Līṅgapurāṇa* (ch. 58) mentions the chief of each class of beings which is a patent echo of the *vibhūtiyoga* chapter (X) of the *Bhagavadgītā*.

Purāṇas of Encyclopaedic nature :

As already mentioned the *Agni*, *Garuḍa* and *Nārada**purāṇas* are classified as encyclopaedic. They contain varied matter treating of different subjects.

1. iha śaḍviṁśako dhycyo dhyātā vai pañcaviṁśakaḥ /
caturviṁśakamavyaktaṁ mahadādyāstu sapta ca //
mahān tathā tvahaṅkāraṁ tanmātram pañcakam punaḥ /
karmendriyāṇi pañcaiva tathā buddhīndriyāṇi ca /
manaśca pañcabhūtāni śivaḥ śaḍviṁśakastataḥ //

Līṅg. P. I. 28. 7-9a

2. See *Journal of Oriental Research*, Madras II. pp. 86-122. See also N. Gangadharan, *The Gītā and the Garuḍapurāṇa*, *Dr. Raghavan Śaṣṭhyabhapūrti Felicitation Volume*, pp. 218-20.

The *Agniṣurāṇa* counted as the eighth in the traditional list found in the *Viṣṇupurāṇa*, contains 383 chapters in the Venkateśvara Press edition and 382 chapters in the other editions. This is because the Venkateśvara Press text contains one extra chapter on the Saṅgrāma-vijayavidyā numbered as the 135th chapter. Dr. R. C. Hazra has shown¹ that this *purāṇa* is spurious one. This spurious one has been composed between 700 and 1000 A.D. In spite of its spurious nature it serves as an invaluable piece of document throwing light on the culture of that period. In about 8000 verses it treats of varied topics such as dharma, mantra and tantra, physiognomy, political expediency, genealogy of kings, medicine, equinology, veterinary science, science relating to elephants, metrics, poetics, grammar, lexicography, philosophical inquiries, brief accounts of the epics and the manifestations of lord Viṣṇu, archery and account of Vedic literature. Although the treatment of topics of the five characteristics is very meagre, there is no second thought about the valuable nature of this *Purāṇa*.

The *Agniṣurāṇa* follows the general Puranic scheme and embodies theistic *Sāṅkhya* theory of evolution. This we find described in chapter 20. It follows the general scheme and describes the secondary creation in chapters 18 and 19. The creation made by Dakṣa is also narrated herein. So also, it gives an account of the fourteen Manu-periods together with the respective sons, gods, seven sages and Indras in one chapter (chapter 150). Genealogies of the kings of the solar and lunar races are dealt with in six chapters (chapters 273-78). This portion has been pointed out² as late recompilation of the material in early *Purāṇas* restating the genealogies in fresh verses in a condensed form. We find here bald pedigrees with hardly any incidental allusions. This is said to follow the *Matsyaṣurāṇa* tradition.

It is interesting to note that there are many interlocutors such as Agni, Nārada, Hayagrīva, Īśvara, Puṣkara, Rāma, Samudra, Dhanvantari, Pālakāpya, Śālihotra, Skanda, Kumāra and Yama.

We know from Dr. Hazra's scholarly work³ which of the ver-

1. *Pur. Rec.* pp. 134-140.

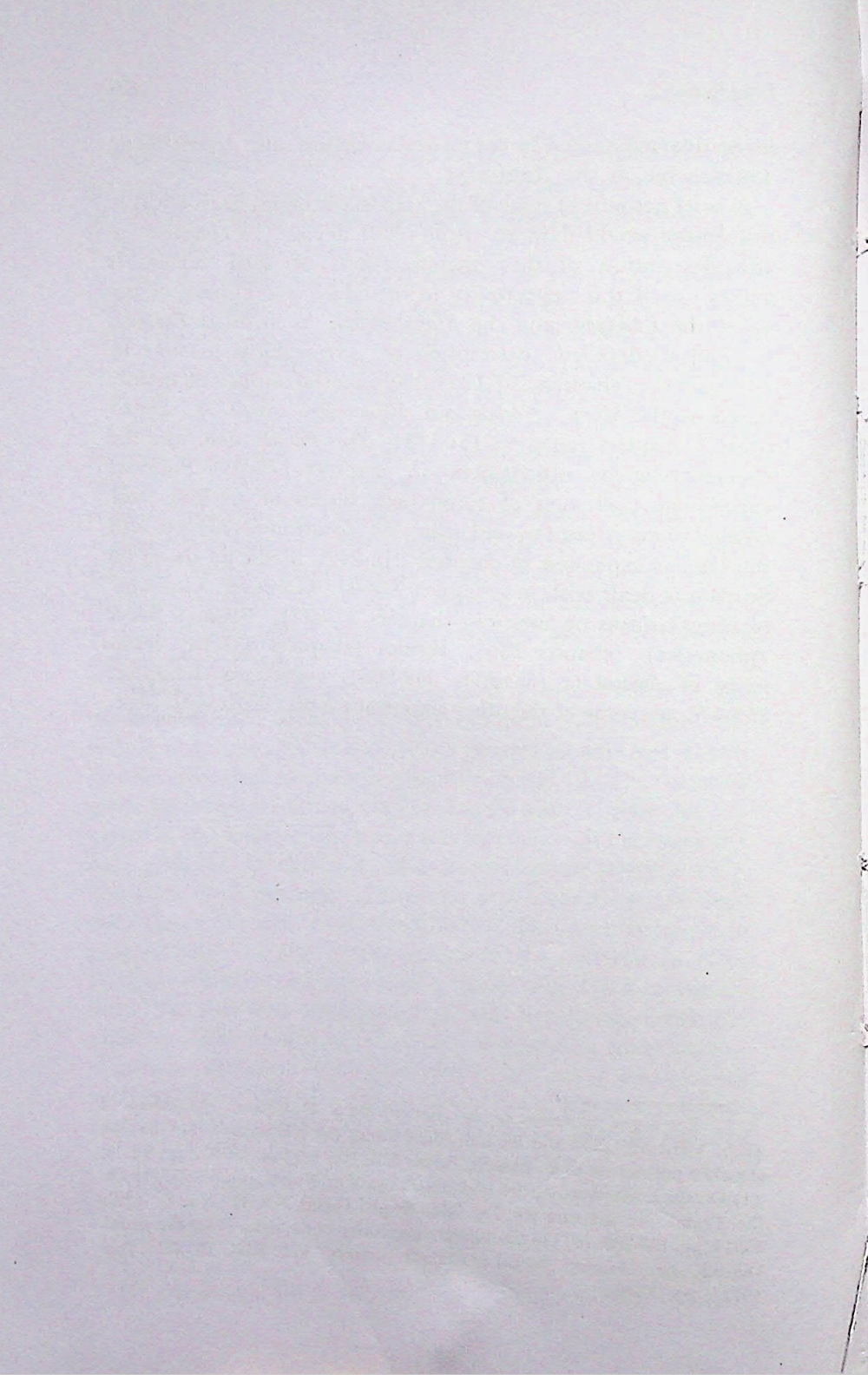
2. *Parg.* p. 80.

3. *Pur. Rec.* pp. 318-19 and 338.

ses on dharma quoted by the nibandha writers are traceable or untraceable in the *Agnipurāṇa*.

A brief account of some of the important topics dealt with in this *Purāṇa* would show its utility.¹ It devotes 15 chapters to the description of the manifestations of lord Viṣṇu. It makes use of this opportunity to introduce a summary of the epics, the *Rāmāyaṇa* and the *Mahābhārata*. As in other *Purāṇas*, we find a detailed description of geographical matters in 14 chapters (chapters 107-120). The material on dharma mainly based on the *Manu*, *Nārada* and *Tājñavalkya smṛtis* is spread over 24 chapters (chapters 151-174). This *Purāṇa* describes the various religious observances in chapters 175-200. Political expediency consisting of coronation, duties of the king and council of ministers, law and order, six constituents of state and the like, is explained in chapters 218-242. Medicine based on Suśruta is dealt with in chapters 278-97. Moreover, summary of Piṅgalasūtras on metrics (chapters 323-35), Pāṇini's Śikṣā (phonetics) (chapter 336), Poetics (chapters 337-46), Summary of *Amarakośa* (chapters 359-366), vyavahāra (chapters 253-57) are some of the other important topics dealt with here.

1. For a general survey of its contents see S. D. Gyani, *Agnipurāṇa A Study*, Varanasi, 1964 and for individual topics the following : (1) on the vyavahāra portion see S. C. Banerji, *Purāṇa XX*. No. 1 (Jan. 1978), pp. 38-56. (2) On the mantras see André Padoux, *Purāṇa XX*. No. 1., pp. 57-65. (3) On the Temple Architecture see Tahsildar Singh, *Purāṇa XXIII*. No. 2 (July 1981), pp. 188-200. (4) On the date of composition of the *Agni. P.* see Parasnath Dvivedi, *Agra University Journal of Research* (Letters) Vol. XIX. Pt. II (July 1971), pp. 75-86.



CHAPTER ONE

Introductory

1. I bow to (goddesses) Śrī (Lakṣmī), Sarasvatī, Gaurī (Pārvatī) and gods Gaṇeśa, Skanda, Īśvara (Śiva), Brahmā, Vahni, Indra and other celestials and Vāsudeva (Kṛṣṇa).

2. Śaunaka and other sages (staying at the sacred forest) of Naimiṣa, conducting a sacrifice devoted to Hari (Viṣṇu), welcomed Sūta (the reciter of ancient lores) on his arrival there after a pilgrimage.

The sages said :

3. O Sūta ! You are adored by us. Tell us the quintessence of all things, by knowing which alone one gets omniscience.

Sūta said :

4. The illustrious Viṣṇu (who is) the Supreme Being (and) the Creator, is the quintessence. By knowing that 'I am *Brahman*', one gets omniscience.

5. Two *Brahmans* are to be known, the *Śabdabrahman* (the *Vedas*) and *Parabrahman* (the Supreme Spirit). The *Ātharvaṇī Śruti* (*Muṇḍakopaniṣad*) refers to this as the two (kinds of) knowledge to be learnt.

6. Myself, (sage) Śuka (son of sage Vyāsa), (sage) Paila (disciple of sage Vyāsa) and others bowed Vyāsa having resorted to the hermitage at (holy) Badarikāśrama. He imparted to us the quintessence (of all things).

Vyāsa said :

7. O sūta, listen in the company of Śuka and others what Vasiṣṭha has said to me about the excellent quintessence of the *Brahman*, when he was requested by the sages.

Vasiṣṭha said :

8. O Vyāsa, Listen, in entirety, to the two (kinds of) knowl-

edge, which (god) Agni narrated to me in the company of the sages and the celestials.

9. The excellent *Purāṇa* (known as) the *Āgneya* (or *Agni*) and the two (kinds of) knowledge, *Parā* (the superior) and *Aparā* (the inferior) signifying respectively the knowledge about the *Brahman* and the knowledge about the *R̥gveda* and so on, which satisfies all the celestials (will be narrated to you).

10. The *Purāṇa* spoken by Agni and designated as the *Āgneya* by Brahṁā and which gives *bhukti* (enjoyment) and *mukti* (release from mundane existence) for those who read it or hear it (will be narrated to you).

11. Being requested by the sages (I will also describe) (god) Viṣṇu in the form of the destructive Fire at the end of the world (who is) the effulgent *Brahman* (and) the most Supreme Being (who is) worshipped by means of knowledge and action (religious rites and so on).

Vasiṣṭha said :

12. O *Brahman* (Agni), point out to me the masterly way of crossing the ocean of mundane existence, by knowing the quintessence of which knowledge one becomes omniscient.

Agni said :

13. Viṣṇu is the destructive Fire at the end of the world (in the form of) Rudra (Śiva). I shall tell you the essence of knowledge (in the form of) this *Purāṇa*, which represents all learning and is the cause of all things.

14. (Lord) Viṣṇu, who assumes the form of a fish, a tortoise (and other beings), is the cause of the primary creation, the secondary creation, the genealogy of the sages, the cycles of Manu-periods and the genealogy of the kings.

15-17. O Twice-born ! (Lord) Viṣṇu (is the cause of) the two kinds of knowledge *Parā* (the superior) and *Aparā* (the inferior). Here the *Aparā* is represented by the *R̥gveda*, *Yajurveda*, *Sāmaveda*, *Atharvaveda*, the six supplementary texts, (namely)—*Śikṣā* (phonetics), *Kalpa* (rules governing rituals), *Vyākaraṇa* (grammar), *Nirukta* (etymological science), (the science dealing with) the movement of the luminary bodies, *Chandovidhāna* (metrics), *Mīmāṃsā* (investigation of the interpretation of the ritual of the *Vedas*), *Dharmaśāstra* (law -books), *Purāṇas* (18 in

number), *Nyāya* (logical philosophical system), *Vaidya* (medical science), *Gāndharva* (science of music), and *Arthaśāstra* (polity). The *Parā-Vidyā* (superior knowledge) is that through which the *Brahman* is known.

18. I shall narrate to you (that *Purāṇa*) which was told to me by Viṣṇu and the celestials by Brahmā and which deals with that invisible, incomprehensible, not having a cause for itself and eternal (form of Viṣṇu) which is the cause of the forms such as the fish and others.

CHAPTER TWO

Manifestation of Viṣṇu as Fish

Vasiṣṭha said :

1. O Brahmā ! Describe unto me the manifestations of Viṣṇu, such as the Fish etc., which are the cause of creation. Also narrate to me the *Agni Purāṇa* as heard from Viṣṇu in the days of yore.

Agni said :

2. O Vasiṣṭha ! I shall describe to you the manifestation of Hari as a Fish. Listen. The manifestations are for the destruction of the wicked and for the protection of the pious.

3. At the end of the past *kalpa* (of 432 million years), there was a periodical dissolution. Brahmā was its instrumental cause. O sage ! the earth and the people were submerged under the rising water.

4-5. Vaivasvata Manu was practising penance for gaining objects of enjoyment and for release from mundane existence.

Once when he was offering waters of libation in the (river) Kṛtamālā, a small fish came in the waters in his folded palms. As he desired to throw it into the waters, it said "O excellent man ! do not throw me away.

6. Now I have fear from the crocodiles (and others)." Having heard this (Vaivasvata Manu) put it into a vessel. When

it had grown there in size, it requested him, "Get me a bigger vessel".

7. Having heard these words, the king put the fish in a bigger vessel. Growing there again in size it requested the king, "O Manu ! Get me a bigger place".

8. When it was put into a tank, it soon grew in size as big as it (the tank) and said, "Get me to a bigger place". Then (Manu) put it into the ocean.

9. In a moment, it grew in size extending to a lakh of *yojanas* (one *yojana* 8 or 9 miles). Seeing that wonderful fish, Manu got surprised and said :

10. "Who are you, but Viṣṇu ? O Nārāyaṇa (Viṣṇu) I salute you. Why do you stupefy me with your illusory power, O Janārdana (Viṣṇu)".

11. Having heard the words of Manu, the Fish replied Manu who had been engaged in the protection (of the world), "I have manifested for the protection of this universe and for the destruction of the wicked."

12-13. On the seventh day, the ocean would flood the earth. Having put the seeds (of creation) etc. in the boat that would approach you, you would spend the night (of 1000 mortal years) of Brahmā on it being encircled by the seven sages. (You) bind this boat to my horn with the big serpent."

14. Saying thus, the fish disappeared. Manu, who was waiting for the appointed hour, boarded the boat as the ocean commenced to swell.

15. The fish now appeared with a single golden horn of one million *yojanas* in length. He tied the boat to its horn.

16-17. After having praised it with adoration, he heard from the fish the *Purāṇa* known as the *Matsya* which is capable of destroying the sins. Keśava (Viṣṇu) killed the demon Hayagrīva,¹ the destroyer of the *Vedas* of *Brahman* and thus protected the *vedic mantras*. And when the *Varāhakalpa* (one of the periods of time) set in, Hari (Viṣṇu) assumed the form of a tortoise.

1. Hayagrīva was the name of a powerful demon, who carried away the *Vedas* during Deluge. He was killed by Viṣṇu manifesting as a fish and the *Vedas* were rescued. *Bhāg. P. VIII. xxiv. 8 and 57 P. Index III. p. 742.*

CHAPTER THREE

Manifestation of Viṣṇu as a Tortoise

Agni said :

1. I shall describe unto you (now) about the manifestation (of Viṣṇu) as a tortoise, by hearing which one's sins will be destroyed. In days of yore the celestial gods were defeated by the demons in a battle between them.

2. On account of the curse of sage Durvāsas,¹ the celestials were deprived of all their prosperity. Then they praised Viṣṇu who was (reclining) in the milky ocean and said, "Protect us from the demons".

3. Hari said to Brahmā and others, "You make a treaty of peace with the demons for churning the ocean for securing ambrosia.

4. In the interest of an important work even the enemies should be sought for union. I will make you get the ambrosia and not the demons.

5. Making the (Mount) Mandara as the churning rod and (the serpent) Vāsuki as the rope, you vigilantly churn the milky ocean with my help".

6. Concluding an agreement with the demons as suggested by Viṣṇu, (the celestials) came to the milky ocean. The celestials began to churn the ocean (from that side) where the tail of the serpent was.

7. The celestials who were afflicted by the sighs of the serpent, were comforted by Hari (Viṣṇu). As the ocean was being churned the mountain being unsupported entered into the water.

8. Then Viṣṇu assumed the form of a tortoise and supported the (Mount) Mandara. From the milky ocean which was being churned, first came out the poison known as *Hālāhala*.

9. That poison being retained by Hara (Śiva) in his neck, Śiva became (known to be) *Nīlakaṇṭha* (blue-necked). Then the goddess *Vāruṇī* (The female energy of the celestial god

1. Name of an irascible sage, son of Sage Atri and Anasūyā. Once he met a Vidyādhara maid with a garland. He took that garland and presented it to Indra. Indra put it on his elephant, which in turn threw it on the ground and trampled upon it. Enraged at this the sage cursed him that he would lose all his fortune. See *Vi.P.* I. ix. 1 ff.; *P. Index* II. p. 106.

Varuṇa), the *Pārijāta* (tree) and the *Kaustubha* (gem) came out of the ocean.

10. Then came out the (celestial) kine and the nymphs. Then came out Lakṣmī, who became the consort of Hari (Viṣṇu). Beholding her and adoring her all the celestials regained their lost prosperity.

11. Then Dhanyantari, (a form of Viṣṇu) and founder of the (science of) *Āyurveda* rose up holding a water-pot full of ambrosia.

12. Taking the ambrosia from his hands the demons Jambha and others having given half of it to the celestials went away with the other half. Then Viṣṇu assumed the form of beautiful damsel.

13. Having seen that beautiful form, the demons became fascinated and said, "O fair-faced one ! Be our wife, take this ambrosia and make us drink it."

14-15. Hari (Viṣṇu) said, "Let it be so", and took it from them and made the celestials drink it. As Rāhu assumed the form of the Moon and drank a portion, he was detected by the Sun and the Moon and was brought to the notice of (Viṣṇu). His head was severed by his enemy Hari (Viṣṇu). That severed head of Rāhu then said to Hari, the bestower of gifts (by whose grace) it had attained immortality.

16. "When the intoxicated Rāhu would seize the Sun and the Moon, may the charities made on that occasion be imperishable."

17. Viṣṇu in the company of all the immortals said, "Be it so" and cast off his female form. He was then requested by Hara to show that form (again).

18. (Lord) Hari (Viṣṇu) showed the feminine form to Rudra (Śiva). Śambhu (Śiva) being captivated by the illusory power, renouncing Gaurī (Pārvatī) sought that feminine form.

19. Becoming nude and behaving like a mad man, he held the damsel by her hair. She got herself freed and ran away. He too followed her.

20. Wherever the seminal fluid of Hara dropped, there came into being sacred places of liṅgas and gold.

21. Then knowing her as illusory, Hara (Śiva) assumed his original form. Then Hari (Viṣṇu) told Śiva, "O Rudra (Śiva) My illusory power has been conquered by you.

22-23. There is no other male on the earth besides you, who is capable of conquering this illusory power of mine." Then the demons, who had not got the ambrosia were defeated by the celestials in battle. The celestials got back to their celestial home. One who reads this account goes to the celestial region.

CHAPTER FOUR

Manifestations of Viṣṇu as the Boar

1. I describe (unto thee) the manifestation as a Boar (which) removes (one's) sins. Hiranyākṣa¹ was a demon chief. He conquered the celestials and got established in the heavens.

2. Viṣṇu being praised by the celestials (who had) gone (to him), (he) assumed the form as Yajñavarāha (boar). Having killed that demon along with the (other) demons (he made the earth) devoid of thorns (difficulties).

3-4. (That) Hari, the protector of righteousness and the celestials (then) disappeared. Then (the demon) Hiranyakaśipu,² brother of Hiranyākṣa after conquering the celestials (was grabbing a share of the offerings) exercised control over all the celestials. (Viṣṇu) assumed the form of Narasimha (human body with lion's face) (and) killed him along with the (other) demons.

1. Hiranyākṣa, a demon, was one of the sons of Kaśyapa and Diti. He waxed eloquent and entered the underworld in search of Viṣṇu. Viṣṇu assumed the form of a boar and after severe combat slew the demon. See *P. Index III. C. 774.*

2. Hiranyakaśipu, a demon, was the other son of Kaśyapa and Diti. He had got a boon that he could not be killed either by a man or by a beast or during the day or the night or inside or outside the house. He conquered the celestials. His son Prahlaḍa was a devotee of Viṣṇu. All the attempts of Hiranyakaśipu to wean Prahlaḍa from his devotion to Viṣṇu were of no avail. Hiranyakaśipu subjected Prahlaḍa to many ordeals. Prahlaḍa emerged unscathed. The desperate Hiranyakaśipu challenged Prahlaḍa whether that Viṣṇu would be present everywhere and Prahlaḍa could show him in the pillar in front of them and kicked the pillar. Viṣṇu manifested in the form of a man with lion's face from that pillar and killed Hiranyakaśipu placing him on his lap and at the thresh-hold during the twilight. See *P. Index III. pp. 769-70.*

5-7. (He) re-established the celestials in their original places and was praised by the celestials. Once in the battle between the celestials and the demons, the celestials were defeated by (demon) Bali¹ and other demons (and) were driven away from the heaven (and) sought refuge in Hari (Viṣṇu). Having given refuge to the *devas* he being praised by Aditi (wife of the latter) (and mother of the celestials) and Kaśyapa (a sage) became a Dwarf (as a son) of Aditi (and) went to the sacrifice (performed by Bali) (and) recited the *Vedas* at the royal gates of Bali the sacrificer.

8-9. Having heard him reciting the *Vedas*, the bestower of the wanted things (Bali) said to the Dwarf in spite of being obstructed by Śukra (the preceptor of the demons), "Whatever (you) desire I shall give (you)". The Dwarf asked Bali, "Get (me) three feet of space for the sake of the preceptor. (Bali) said to him, "I shall give (you)".

10-11. When the water was poured on the hand the Dwarf became a Giant (and) measured the worlds of *Bhūh*, *Bhuvaḥ* and *Svar* with the three strides and (sent) Bali to *Sutala* (a nether world) and (then) Hari (Viṣṇu) gave the worlds to Śakra (Indra). Śakra (Indra) praised Hari (Viṣṇu) along with the celestials (and) remained happy as the ruler of the world.

12-13. "I shall describe (unto you) the manifestation as Paraśurāma." "Hear, O twice-born" ! Considering the *kṣatriyas* (ruling clan) as haughty, Hari (Viṣṇu), the protector of the celestials and the brahmins manifested as Bhārgava, son of Jamadagni and Reṇukā and proficient in arms for removing the pressure on the earth and for the sake of peace. [Manifestation of Viṣṇu as Paraśurāma]

14. Kārtavīrya became a king by the grace of Dattātreyā (considered as a manifestation of the Trinity as son of Atri and Anasūyā). He had thousand arms. He was the lord of the entire world. (Once) he went for hunting.

1. Bali was a powerful demon. He was a son of Virocana and grandson of Prahlāda. Being oppressed by him, the celestials sought refuge in Viṣṇu. In deference to their wishes, Viṣṇu assumed the form of a dwarf and approached Bali and requested him to give as much earth as he could cover in three steps. Bali readily conceded to his request. The dwarf soon grew into a mighty form, covered the earth and heaven in two strides and as the third stride placed his foot on the head of Bali and subdued him. See *Rām. I. xxvii.*; *P. Index II. pp. 469-70*

15. (He) being tired, was invited by the sage Jamadagni. The king was fed along with his retinue (by the sage) by the grace of the *Kāmadhenu* (divine cow).

16-20. (The king) sought for the *Kāmadhenu*. When he (the sage) did not give (the cow) the king took it away. Then Rāma (Paraśurāma) cut off (the king's) head with his axe in the battle. The cow returned to the hermitage. Jamadagni was killed by the sons of Kārtavīrya on account of revenge, when (Paraśu) Rāma had gone to the forest. Seeing his father slain (and) getting angry on account of the loss of his father the great man made the earth devoid of the warrior clan for 21 generations. Making out five pits (*kuṇḍa*) at Kurukṣetra and satisfying his manes, having given the earth to Kaśyapa, (he) stationed himself at the Mahendra mountains. (One) who hears (the story of) the manifestations as a Fish, a Boar, a Lion and Rāma (Paraśurāma) goes to the celestial regions.

CHAPTER FIVE

Manifestation of Viṣṇu as Rāma :

Agni said :

1. I shall describe (unto you) the (story of) Rāmāyana, as it (was) once described by Nārada to Vālmiki (and which) if read in that manner yields enjoyment and release (from mundane existence).

Nārada said :

2. Brahmā (was born) from the lotus in the navel of Viṣṇu. (Sage) Marīci (was) the son of Brahmā. (Sage) Kaśyapa (was) then (born) from Marīci. The Sun (god) (and) Vaivasvata Manu (were born successively in the line).

3. Then from him (Vaivasvata Manu), Ikṣvāku (was born). Kakutstha (was born) in his line. Raghu (was the son) of Kakutstha. Aja (was born) to him. Then Daśaratha (was born).

4-7. Hari (Viṣṇu) manifested himself in the four (forms) for the sake of the annihilation of Rāvaṇa and others. Rāma was born from Daśaratha to Kauśalyā, Bharata to Kaikeyī and Lakṣmaṇa and Śatrughna to Sumitrā simultaneously from partaking of the sweet gruel obtained from (the performance) of the sacrifice of the father. The king being requested by (the sage) Viśvāmitra for the annihilation of those who impede (the performance) of the sacrifices sent Rāma and Lakṣmaṇa along with the sage. Rāma who had gone (with the sage) (and) was taught in the use of the weapons (*astra*¹ and *śastra*)² (became) the killer of (the demoness) Tāṭakā.³

8. (Rāma) made (demon) Mārīcā⁴ stupefied by the missile (known as) *Mānava* and led him far away. The valiant killed also (the demon) Subāhu, the destroyer of sacrifices along with his army.

9. Residing at the (place) Siddhāśrama⁵ along with (the sages) Viśvāmitra and others, (Rāma) went along with his brother to see the sacrifice (test for prowess) of Maithila (King Janaka).

10-12. At the instance of (the sage) Śatānanda⁶ and on account of the glory of Viśvāmitra, that sage being shown due respects by the king at the sacrifice and Rāma being informed sportively pulled the bow and broke it. (King) Janaka gave Sītā, the girl not born of the womb, and associated with a prize bid, to Rāma. And when the parents had come, Rāma also

1-2. The word *astra* denotes a weapon discharged along with the repetition of the mystic syllables, whereas '*śastra*' is any ordinary missile.

3. Tāṭakā was a female fiend, daughter of Suketu. She was the wife of Sunda and mother of Mārīcā. She had been changed into a fiend by the sage Agastya when she had disturbed his austerities.

Although Rāma was at first reluctant to raise his bow against a woman, she was later killed by him, at the instance of Viśvāmitra, when she disturbed the sacrificial performances of Viśvāmitra. See *Rām.* I.xxv-xxvi.

4. Mārīcā was a demon, son of Sunda and Tāṭakā. He was the uncle of Rāvaṇa. *Rām.* I.xxiv. 26-27

5. Siddhāśrama was the place where Viṣṇu manifested as the Dwarf to subdue the demon Bali, and also where the aspirants realized their ambitions. See *Rām.* I. xxix.

6. Śatānanda was the son of sage Gautama and Ahalyā and was the family priest of Janaka. See *Rām.* I.li.1.

married that Jānakī (Sītā). In the same way Lakṣmaṇa (also married) Urmilā.

13-14. Then Śatrughna and Bharata married Śrutakīrti and Māṇḍavī, the two daughters of the brother of Janaka. Rāma after conquering Jāmadagni (Paraśurāma, son of Jama-dagni) went to Ayodhyā with (sage) Vasiṣṭha and others and Bharata with Śatrughna went towards (the country of) Yudhā-jit (uncle of Bharata).

CHAPTER SIX

Manifestation of Viṣṇu as Rāma (continued) :

Nārada said :

1-2. After Bharata had gone, Rāma saluted the parents and others. King Daśaratha said to Rāma, "Rāghava (Rāma) ! listen to me, you have been anointed mentally by the people as ruler on account of (your) qualities. I shall make you the heir-apparent (next) morning."

3-4. "In the night you observe (the necessary) rites (vows) along with Sītā." And the eight ministers¹ of the king—Śrṣṭi, Jayanta, Vijaya, Siddhārtha, Rāṣṭravardhana, Aśoka, Dharmapāla and Sumantra and also Vasiṣṭha spoke.

5. After hearing the words of the father and others, Rāghava said that he will do accordingly. He worshipped the gods and informed the news to Kauśalyā.

6. The king told Vasiṣṭha and others to gather the materials required for the coronation of Rāma and went to Kaikeyī.

7. After seeing the decoration of the city of Ayodhyā and knowing that the coronation of Rāma is to take place, Mantharā informed her friend Kaikeyī (accordingly).

8. Having been pulled by Rāma by the foot by mistake, on account of that enmity she desired of Rāma's sojourn to the forest.

1. Some of the names of the ministers are little different from those found in the *Rāmāyaṇa*. Instead of the name Drṣṭi, Arthasādhaka and Mantrapāla in the *Rāmāyaṇa* we have Śrṣṭi, Rāṣṭravardhana and Dharmapāla here. See *Rām. I. vii.3*.

9. "O ! Kaikeyī ! you get up (and see) the anointment of Rāma. There is no doubt (that it is) death (itself) for your son, to me and to you" (said Mantharā).

10-11. She (Kaikeyī) heard the words of the *kubjā* (hunch-backed) (Mantharā) and gave her an ornament. She said "Just as Rāma is (my son) so also Bharata is my son. I do not find any plan, by which Bharata may get the kingdom." The angry Mantharā after rejecting the ornament (given by Kaikeyī) said to Kaikeyī :

12. "O ! stupid girl you protect Bharata, yourself and me from Rāghava. Rāghava will be the king in future and then his son."

13-15. O Kaikeyī, "The royal lineage will be taken away from Bharata. Once when the people were persecuted by Śambara¹ at the time of the battle between the gods and demons, when the king went there for (rendering help), you protected him by your art and skill. Then the king gave you two boons. (You) ask for them now from the king. (The boons are) the stay of Rāma in the forest for fourteen years and the conferment of the heir-apparentship on Bharata. These (the king) will give."

16. She (Kaikeyī) being encouraged by the deformed lady (Mantharā), who saw meaning in the worthless thing, said (to her), "(Tell) me a good plan which would make it work."

17-18. (Kaikeyī) having entered the anger apartment (remained) in a swoon fallen to the ground. Then the king Daśaratha having honoured the twice-borns (came there and) saw the angry Kaikeyī (and) said, "How (is) she such? Is she sick or agitated by fear," (and said) "I shall do as you wish".

19. "Without which Rāma, I cannot live (even) a moment, I swear by him that I will do as you wish O beautiful woman !"

20-22. "Speak the truth", said she to the king (and added), "The two boons (you) granted me formerly, you give me (now) (as you swear) by truth, O King ! Let Rāma live in the forest for fourteen years being self-controlled (and) with these preparations let Bharata be installed here this day itself (and) if you

1. Śambara was a demon chief, son of Kaśyapa and Danu. At the time of the battle between the celestials and the demons Śambara was harassing the people. Indra sought help from Daśaratha. Daśaratha who lost his consciousness in the battle was safely charioted back by Kaikeyī. See *Rām.* I. ix. 11 ff.

do not grant (these boons) O King ! I shall die (after) drinking poison." Having heard these (words) the (king) fell into a swoon on the earth as if struck by a mace.

23-25. After a moment he regained his consciousness and said, "What (harm) was done to you by Rāma or by me, O lady, determined to do sins ! What you tell me in this manner is unpleasant to all the people. By merely doing (something) pleasing to you, I will be censured. What a kind of wife (you are) like the night of destruction¹ at the end of the world. Bharata is not such a kind of son. (You) rule the kingdom as a widow after I have died and the son has gone."

26-29. Being bound by the noose of truth, (he) called Rāma and said (to him), "O ! Rāma, I have been cheated by Kaikeyī; restraining me (you) rule the kingdom. You have to live in the forest and Bharata, (the son of) Kaikeyī (is to be) the king." Having saluted his father and Kaikeyī, after doing a circumambulation, and bowing down to Kauśalyā and having consoled her and with Lakṣmaṇa, with (his) wife Sitā and with Sumantra in the chariot and having made the gifts for the brahmins, poor and destitutes, he left the city with the mothers, brahmins and others stricken with grief.

30. Having spent the night on the banks of the (river) Tamasā (he went away) leaving the people. Not finding him in the morning they all returned to Ayodhyā again.

31. The lamenting king also went to the apartments of Kauśalyā extremely grief-stricken. Being separated from the king all the citizens and women wept.

32. Rāma, being seated in the chariot and wearing the bark-garments went to Śrṅgaberapura. Being entertained by Guha² there, he resorted to the foot of the Iṇḍugūdī (tree).

33-34. And during the nights Lakṣmaṇa and Guha kept awake. Leaving Sumantra together with the chariot in the morning, Rāma, Lakṣmaṇa and Sitā crossed the river Jāhnavī (Ganges) by boat and reached Prayāga. (They) paid their obeisance to (the sage) Bharadvāja (and then) reached the Citrakūṭa mountain.

1. *Kālarātri*, the night of destruction at the end of the world is identified with the Goddess Durgā.

2. Guha, a hunter chief was reigning at Śrṅgaberapura. He was an admirer of Rāma. See *Rām.* II.1.33.

35. Then (they) having performed the *Vāstupūjā* (propitiatory rites at the house site), stayed on the banks of the Mandākinī (Ganges). And (then) Rāghava showed the Citrakūṭa (mountain) to Sītā.

36. With an arrow (Rāma) plucked one of the eyes of the crow which was tearing her (Sītā) with (its) nails. Then the crow sought refuge in the celestials.

37-40. On the sixth day after Rāma had gone to the forest, the king told Kauśalyā in the night the past story of how in (his) youth he had killed unknowingly with (his) *Śabdabhedā*¹ (weapon) the ascetic youth Yajñadatta as (he was filling) the pot raising asound. Lamenting his father cursed (Daśaratha). His mother felt grief-stricken and wept again and again and the (two) said, "We will die without the son. You will also die of grief." "O Kauśalyā ! without the son and remembering (the past) my death (will come off now) on account of grief." After narrating this story and uttering (the words) "Alas ! Rāma !", the king passed away.

41-42. Thinking that the king was sleeping, Kauśalyā also slept on account of pangs of grief. Early in the morning the singers and bards such as the *sūtas*, *māgadhas*, the awakeners attempted to wake him up. He did not wake up and was dead. Knowing him as dead, Kauśalyā said, "O I have been ruined."

43. The men and women then wept. Then Bharata along with Śatrughna was hurriedly brought to the city from the royal palace by Vasiṣṭha and others.

44. Having seen the grief-stricken Kaikeyī he reproached (her) out of grief. "(You) have made censure fall on the head" and praised Kauśalyā.

45-46. Having done the funeral rites of his father (whose body was kept preserved) in oil in oval vessel on the banks of the river Sarayū, when (he) was asked by Vasiṣṭha and others to rule the kingdom, he said, "I go now to bring back Rāma. Rāma is the king stronger than myself". (He went) to Śrngavera and to Prayāga where he was entertained by Bharadvāja.

47-48. Having saluted Bharadvāja, (Bharata) came to

1. *Śabdabhedā* was a missile capable of reaching a mark merely by the sound associated with the mark, the object itself not being perceived.

Rāma and Lakṣmaṇa (and said), "O Rāma ! Our father has reached the heaven. You become the king of Ayodhyā. I will go to the forest adhering to your command." Having heard this, Rāma (after) giving him water asked him to go (back) taking the sandals.

49. (Bharata said), "I will not go to the city. I swear, I will be remaining with matted locks." On being urged by Rāma, Bharata returned to Nandigrāma and stationed there with his army, leaving the sandal at Ayodhyā and worshipping it ruled over the kingdom.

CHAPTER SEVEN

Manifestation of Viṣṇu as Rāma (continued) :

Nārada said :

1-2. Rāma bowed to Vasiṣṭha, the mothers, (sage) Atri and his wife Anasūyā, (sages) Śarabhaṅga¹ and Sūtīkṣṇa, the brother of Agastya and Agastya and reached the Daṇḍaka forest having obtained the bow and sword by the grace of (Agastya).

3. He was staying at Pañcavaṭī in the Janasthāna on the banks of the (river) Godāvarī. The awful (demoness) Śūrpaṅkhā² came there to devour them all.

4-5. Seeing the beautiful form of Rāma, that lustful (woman) said to him, "Who are you ? Whence have you come ? You become my husband being entreated by me. I shall eat these two." So saying to him she approached them. On the words of Rāma, Lakṣmaṇa cut off her nose and ears.

6-7. She returned to her brother Khara with blood oozing out (and) said, "I shall die without a nose. I would live, O Khara ! only when you would make me drink the hot blood of Sītā, the wife of Rāma and Lakṣmaṇa, his brother.

8. Khara said to her that he will do so and went there with

1. Śarabhaṅga was a sage who entered the fire in the presence of Rāma and ascended heavens with a glowing body by the merits of his austerities. On his advice Rāma met another sage Sūtīkṣṇa. *Rām.* III. v. and vii.

2. Śūrpaṅkhā was the sister of Rāvaṇa, the king of Laṅkā and of Khara, the ruler of Janasthāna.

Dūṣaṇa, Triśiras and 14000 demons in order to fight (with Rāma).

9-10. Rāma also fought well and killed the demons with his arrows and led the army consisting of the elephants, cavalry, chariots and infantry together with the fighting Triśiras, Khara and Dūṣaṇa¹ to death. Śūrpaṇakhā went to Laṅkā and fell down on the earth in front of Rāvaṇa.

11-13. (And) said to Rāvaṇa angrily, "You are neither a king, nor a protector. You abduct Sītā, the wife of Rāma, the killer of Khara and others. I will live only after drinking the blood of Rāma and Lakṣmaṇa and not by anything else." Having heard her Rāvaṇa also said yes and said to Mārīca, "You move in front of Sītā in the form of a golden deer drawing Rāma and Lakṣmaṇa away. I will carry her away. Otherwise you will be dead."

14-15. Mārīca² said to Rāvaṇa, "Rāma with his bow is verily the god of death himself." "Either I have to die at the hands of Rāvaṇa or at the hands of Rāghava (Rāma). If I have to die, it is better (to die at the hands of) Rāma than Rāvaṇa. Having thought so (Mārīca) became a deer and roamed in front of Sītā again and again.

16. Being entreated by Sītā, Rāma (ran after that deer and) then killed that with an arrow. As it was dying, the deer said "O Sītā and O Lakṣmaṇa."³

17-20. Then Saumitri (Lakṣmaṇa) being told inconsistent (words) by Sītā went (in search) of Rāma. Rāvaṇa also abducted Sītā, having wounded the vulture Jaṭāyu,⁴ and being wounded by Jaṭāyu, carrying Sītā on the lap reached Laṅkā, kept (her) guarded in the *Aśoka* (grove) and said (to her), "You become my wife. You will be kept as the foremost." Having killed Mārīca, Rāma saw Lakṣmaṇa and said (to him), "O Saumitri ! this is a phantom deer. By the time you had come here, Sītā

1. Dūṣaṇa and Triśiras were the commanders of Khara.

2. Mārīca remembered his past miserable experience at the sacrificial site of Viśvāmitra. See V. 8 above.

3. Mārīca imitated the voice of Rāma while crying aloud.

4. Jaṭāyu, the vulture was an intimate friend of king Daśaratha. He obstructed the path of Rāvaṇa on hearing the wails of Sītā, and was fatally wounded and died after being seen by Rāma and Lakṣmaṇa.

would have been taken away certainly." Then he did not find her as he returned (to that place).

21. He lamented with grief (and said), "Where have you (Sītā) gone discarding me?" Being comforted by Lakṣmaṇa, Rāma began to search for Jānakī (Sītā).

22. Having seen him, Jaṭāyu told that Rāvaṇa had carried her away. He (Jaṭāyu) then died. (Rāma) performed his obsequies. He then killed (the demon) Kabandha.¹ Getting free from a curse, he (Kabandha) said to Rāma, "You go to Sugrīva."

CHAPTER EIGHT

Manifestation of Viṣṇu as Rāma (continued)

Nārada said :

1. Having gone to the lake of Pampā, Rāma stayed there (that) night thinking (of what to do). Then he was (met and) taken to Sugrīva by Hanūmat. Rāma made friendship (with Sugrīva).

2. After having pierced the seven *Tāla* trees with a single arrow and (even as others) were seeing, threw away the body of Dundubhi² by his foot to a distance of ten *yojanas*.

3-4. Having killed Vālin,³ his (Sugrīva's) enemy, who had been the cause of enmity, he bestowed on him the monkey-kingdom of Kiṣkindhā (as well as) Rumā and Tārā on the R̥ṣya-

1. Kabandha was a heavenly being at first and was later cursed by the sage Sthūlaśiras and Indra to become an ugly-shaped demon as he tormented the other ascetics and was told that he would regain his original form after he met Rāma and died at his hands. See *Rām.* III. lxxi. 1-16.

2. Dundubhi was a powerful demon slain by Vālin, the brother of Sugrīva. When Sugrīva showed to Rāma the skeleton of this demon to show how powerful Vālin was, Rāma gently kicked it and threw it many miles away. See *Rām.* IV. xi. 24 ff.

3. When Māyāvin, the eldest son of Dundubhi, a demon, challenged Vālin, Vālin chased him. Māyāvin entered a cave and Vālin also followed suit. Sugrīva, who had gone with his brother and was asked by his brother to

mūka (mountains). That ruler of Kiṣkindhā (Sugrīva) told (Rāma), "I will do in such a way, O Rāma ! by which you will be getting back Sītā".

5-7. Having heard that, he (Rāma) spent the four months on the Mālyavat (mountain). As Sugrīva had not come to Kiṣkindhā to see (Rāma), Lakṣmaṇa (met him and) spoke to him the words of Rāma, "(You) go to Rāghava. The way in which Vālin was killed is not yet closed. O Sugrīva ! You stand by at this juncture. Do not take to the course of Vālin." Sugrīva said, "I did not realize the elapse of time on account of my preoccupation."

8-9. Saying so, he (Lakṣmaṇa) went away. The lord of the monkeys (Sugrīva) (approached) Rāma, bowed and said, "All the monkeys have been brought in order to search for Sītā. As desired by you, I shall send them. Let them search for Jānakī in the (direction of) east etc. Let them return in a month. (If they come) after a month I will kill them."

10. So saying (he sent monkeys in all directions). The monkeys sent towards the eastern, western and northern routes came (back) to Rāma and Sugrīva not finding Jānakī.

11. Having taken the signet ring of Rāma, Hanūmat together with other monkeys searched in the south in the caves of Suprabhā (mountain).

12-16. And being engaged for more than a month and not being able to find Jānakī, they said, "We will die in vain. Jāṭāyu is fortunate. For the sake of Sītā, he gave his life being wounded by Rāvaṇa in the battle." Having heard this, (the eagle) Sampāti, abandoning (his intention of) eating the monkeys (said), "This brother of mine, Jāṭāyu, was protected by me from the heat of the Sun as he was flying in the solar region. Hence, I had my wings burnt as I was flying in the clouds. On account of hearing the story of Rāma, the wings have grown again. I see Jānakī

guard at the entrance to the cave, took his brother to have been slain when he had not returned even after a long time. Sugrīva closed the entrance to the cave with stones, returned to Kiṣkindhā and assumed charge. As Vālin returned, the entreaties of Sugrīva were of no avail. Sugrīva retreated to Rṣyamūka mountains to escape the wrath of Vālin as Vālin dreaded to enter that region on account of a curse. Tārā, the wife of Sugrīva, was also taken away by Vālin, but was restored to her husband after Vālin was slain by Rāma. See *Rām. IV. ix.x*

gone to *Aśoka* grove in *Laṅkā* in the *Trikūṭaka* (mountain) in (the middle of) the salt ocean of an extent of hundred *yojanas*. Knowing this let the monkeys tell *Rāma* and *Sugrīva*."

CHAPTER NINE

The Story of Rāma (continued):

Nārada said :

1. Having heard the words of *Sampāti*, *Hanūmat*, *Aṅgada*, (son of *Vālin*) and others having seen the ocean said, "Who may cross the ocean and make us live?"

2. For the survival of monkeys and accomplishing the task of *Rāma*, that *Māruti* (*Hanūmat*) crossed the ocean extending to hundred *yojanas*.

3-5. Having seen the rise of *Maināka* (mountain), having killed (the demon) *Śirṅhikā* and having seen *Laṅkā* and searching the houses of the demons and those of the women and the houses of the tenheaded (*Rāvaṇa*), *Kumbha*, *Kumbhakarna*, *Vibhīṣaṇa*, *Indrajit*, and other demons, he did not find (*Sītā*) (also) in the place for drinking wine. Becoming anxious and having gone to the *Aśoka* grove he found *Sītā* at the foot of the *Śimśapā* tree.

6. Remaining on the *Śimśapā* tree he saw *Sītā* being guarded by the demonesses, (and) *Rāvaṇa* asking her to become his wife and *Sītā* replying him that she could not.

7-9. The monkey (also saw) the demonesses asking *Sītā* to become the wife of *Rāvaṇa*. After *Rāvaṇa* had gone he said, "Daśaratha was a king. His sons *Rāma* and *Lakṣmaṇa*, the two excellent brothers came to the forest. You, *Jānakī*, the wife of *Rāma* were forcibly taken away by *Rāvaṇa*. *Rāma* became a friend of *Sugrīva*, sent me to search for you, (and) (you) take this signet ring of identification given by *Rāma*."

10-12. *Sītā* received the ring. Having seen *Māruti* seated on the tree and again in front of her, (she) asked him, "If (he) lives, how *Rāma* does not take me away?" The monkey said to her who was doubtful, "O *Sītā* ! *Rāma* does not know. Know-

ing now he will take you away after killing Rāvaṇa along with his army. O Devī (queen) ! Do not worry. You get me an identity." Sītā gave the crest jewel to the monkey.

13. (And) said, "You do in such a way that Rāma would take me away quickly. O dispeller of grief ! You retell him the story of the removal of the eye of the crow."

14-15. Getting the jewel and (listening to) the story, Hanumat said, "The Lord will be taking you away. Otherwise, if you feel some hurry, O auspicious one ! You get on to my back. I shall show you Sugrīva and Rāghava today." Sītā said to Hanumat, "Let Rāghava take me away."

16-18. Then Hanumat made a stratagem in order to see Daśagrīva (Rāvaṇa). He destroyed the grove, having killed the guards (of the grove) with his teeth and nails, and all the attendants, the sons of seven ministers, prince Akṣa. Śakrajit (Indrajit) (son of Rāvaṇa) bound him with the Nāgapāśa and took him to the red-eyed Rāvaṇa.

19. Rāvaṇa asked him, "Who you are". Māruti (Hanumat) said to Rāvaṇa, "I am the messenger of Rāma. You return Sītā to him. Otherwise you will certainly die along with the other demons in Laṅkā being hit by the arrows of Rāma."

20-25. (Hearing these words) Rāvaṇa was intent on killing (Hanumat) but was prevented by Vibhiṣaṇa. He (Rāvaṇa) made his (Hanumat's) tail set fire to. Having burnt Laṅkā and the demons with the blazing flames Māruti, met Sītā again and saluted her. He crossed the ocean and informed Aṅgada and others that he had seen Sītā. Having drunk honey in the honey-garden along with Aṅgada and others, overpowering Dadhimukha and other guards, they met Rāma and told him that Sītā was seen. Rāma also being happy asked Māruti, "How Sītā was seen by you ? And what (message) did she send for me ? Sprinkle me who am tormented by the fire of passion, with the nectar of the story of Sītā. Hanumat said to Rāma (how) he had come after crossing the ocean and seeing Sītā, burning the city (of Laṅkā) and taking jewel from Sītā.

vessel, banner and elephant etc. Mode of consecration of the flag has been thus described in general.

50. The mark which represents a particular god should be planted with the respective *mantra*. By the offer of a banner one goes to heaven and becomes a strong monarch on the earth (in the next birth).

CHAPTER SIXTYTWO

Mode of installation of the image of Goddess Lakṣmī

The Lord said :

1. I shall describe to you the mode of installation of all divine images. At first I shall describe the (mode of) installation (of the image) of Lakṣmī and her attendant goddesses.

2. As before, one should do all rites such as bathing (the image) in the shed. (The image of) goddess Lakṣmī should be placed on the pedestal. One should place eight pitchers.

3. The image should be anointed with ghee with the principal *mantra* and washed with the five things got from a cow. The eyes of (the goddess) Lakṣmī should be opened with (the recitation of the *mantra*) *hiranyavarṇām hariṇīm*¹.

4. The three sweet things² should be offered with (the recitation of the *mantra*) *tām ma āvaha*³. She (the image) should be bathed with (the waters of) the pitcher on the east with (the recitation of) the (hymn) *aśvapūrva*⁴.

5. The image should then be bathed with (the waters of pitchers on) the south, west and north with the recitation of hymns *kāmo'smī te*⁵, *candram prabhāsām*⁶, *āditya varṇa*⁷ (respectively)

1. RV Kh. 5.87.1.

2. P. 160. fn 7.

3. RV. Kh. 5.87.2a, 15a.

4. cf. RV. Kh. 5.87.3a.

5. Could not be identified.

6. Could not be identified.

7. VS.31.81b.

6-7. (Waters) from (the pitchers placed in) the south-east, south-west, north-west and north-east should be poured on the image accompanied by (the recitation of the *mantras*) *upaitu mā*¹, *kṣut pīpāsā*², *gandhadvāra*³, *manasaḥ kāmamākr̥ti*⁴. The image should subsequently be bathed with (the waters of) eighty-one pitchers (accompanied) by *āpaḥ sṛjan kṣitim*.⁵

8. (The priest should worship the image) with perfumes accompanied by *ādrām puṣkarīṇim*⁶, with flowers accompanied by *tām ma āvaha*⁷ and *ya ānanda*.⁸

9. The goddess should be worshipped in the bed with (the *mantra*) *sāyanti*⁹ *yena* and her presence is accomplished by *śrī-sūkta*¹⁰. Her consciousness is invoked and worshipped again with the principal *mantra* of the goddess.

10. Thousand or hundred lotus flowers or *karavira* flowers should be offered in the fire pit at the shed accompanied by *śrīsūkta*.¹⁰

11. Household furniture should be offered with the *śrīsūkta*¹⁰ itself. Then the consecration of edifice should be performed as described earlier.

12. The pedestal should be made with (the recitation of) the *mantra*. The installation of the goddess is done subsequently. Her presence is accomplished with the *śrīsūkta*.¹⁰ Everyone of the hymns (stated earlier)) should be recited as before.

13. Having invoked consciousness in the image, her presence is accomplished by the principal *mantra*. The priest and the brahmins should be presented with land, gold, clothes, cow and food. The images of all other forms of goddesses should be installed in the same way. One who invokes (and consecrates) in this way is held as going to heaven.

1. RV. Kh. 5.87.7a.

2. TB.3.4.1.16.

3. RV. Kh. 5.87.9a.

4. RV. Kh. 5.87.10a.

5. Could not be identified.

6. Cf. RV. Kh. 8.87.3a, 14a.

7. RV. Kh. 5.87.2a, 15a.

8. Not found.

9. Could not be identified.

10. RV. Kh. 5.87.1.

CHAPTER SIXTYTHREE

Mode of installation of other gods and goddesses, the Sudarśana disc and the writing of books and their installations

The god said :

1. The installation of the (images of) Garuḍa (vehicle of Viṣṇu) Brahman, Nṛhari (man-lion form of Viṣṇu) and of the (*sudarśana*) disc should be done in the same way as that of Viṣṇu with their respective *mantras*. Listen to me.

2. O *Sudarśana* ! The great disc that is tranquil ! Dreadful to the wicked ! Kill kill, pierce pierce, cut through and cut through.

3. Devour devour the incantations of others. Eat up, eat up the evil spirits. Frighten frighten, *hum phaṭ*, salutation to *sudarśana*. Having worshipped the disc with this *mantra* one destroys the enemies in the battle.

Om *kṣaum Narasimha* (man-lion) ! of fierce form ! burn, burn, blaze up, blaze up, *svāhā*. Om *kṣaum* salutations to lord *Narasimha* ! Effulgent like crores of radiant suns ! One armed with mace, claws and teeth ! One who manifests with a sound similar to the trumpet while the dreadful and dishevelled manes wildly dance in the storm and one who has agitated the ocean ! One who rescues from all incantations ! O Lord *Narasimha* (you) come ! Manifest with the divine truth as the universal subjective and objective ! Open thy mouth ! Attack ! Roar and release your lion-like voice ! Cut through ! Drive away ! Pierce into all sorts of incantations ! Kill, cut, heap together, dislodge, cut open, break up, cause to be burst ! A multitude of cluster of flames ! Destroy all nether regions with your disc (showering) flames and thunderbolts in all directions ! Besiege the nether regions with your arrows of thunderbolt discharging endless fire ! Pull out the hearts of all demons residing in the nether worlds ! Burn quickly ! Cook ! Destroy ! Dry up ! Hack them to pieces till they have not been subject to my control ! *Phaṭ* to the nether worlds ! *Phaṭ* to the demons ! *Phaṭ* to all kinds of incantations ! O Lord of the form of *Narasimha* ! Protect me from all doubts ! Protect me from all calamities and all incantations ! O Viṣṇu ! *Hum Phaṭ* ! Salutations to you ! This

is the spell of Narasiṃha representing Hari (Viṣṇu) which grants all desires.

4. The captivator of the three worlds (*trailokyamohana*) (the image of the lord) should be installed with the *mantras* known as *trailokyamohana* (captivating the three worlds) (described above). (The image) should be made to have two or four arms, holding the mace in the right hand and conferring benediction.

5. The disc should be placed in the upper left arm and the (conch-shell) *pāñcajanya* on the lower (arm). (The two right hands) should be provided with *śri* (riches) and *puṣṭi* (nourishment) along with strength and welfare.

6. The images of Viṣṇu, Vāmana (dwarf form of Viṣṇu), Vaikuṇṭha, Hayāśya (horse-faced form of Viṣṇu) and Aniruddha should be installed in a shed or house or edifice.

7-9. (The images of) manifestations (of Viṣṇu) (such as) the fish etc. should be installed in waters. (The images of) Śaṅkarṣaṇa, Viśvarūpa, *liṅga*, the form of Rudra, hermaphrodite form (of Śiva) (Ardhanārīśvara), Hari (Viṣṇu), Śaṅkara, Śiva, the divine mothers, Bhairava, Sūrya, the planets, Vināyaka, Gaurī (consort of Śiva) worshipped by Indra and others, Bala and Abala (should also be installed similarly). I shall describe the (mode of) consecration of books and the mode of writing them.

10. Having worshipped the manuscript and the written book on a seat made of *kuśa* grass placed on a *svastika* figure, the preceptor should worship the spell and Lord Hari (Viṣṇu).

11-12. The *yajamāna* (the person at whose instance a rite is performed) should face the east and contemplate the spiritual guide, the spell, lord Hari, the copyist and (the goddess) Padmini after having written five verses on a silver plate with golden pen and *devanāgarī* letters. The brahmins should be fed according to one's capacity and fees should be paid as much as one could give.

13. After having worshipped the preceptor, the spell and Lord Hari, one should write the *purāṇas* etc. as before in a figure in an auspicious seat in the north-east.

14. Having seen the book in the mirror in the pitcher it should be consecrated as (described) earlier. After opening up the eyes one should place it in the bed.

15. The *puruṣasūktā*¹ and the Vedas etc. should be (mentally) located in the book. After having infused life to it, it should be worshipped and the porridge offered.

16. Having fed the preceptor and given the fees, the twice-borns should be fed. The book should be carried by men in a car, or on the elephant.

17. The book should be established and worshipped (on its return) in a house or temple. That which is wrapped up in a cloth should be worshipped at the commencement and end of reading.

18. Having resolved to have universal peace a chapter of the book should be read out. The *yajamāna* and others should be sprinkled with water from the pitcher.

19. The merit of presenting a book to the twice-born is unlimited. Three things (are said to be) gifts par excellence. (They are) cows, land and knowledge.

20-21. O sinless one ! the merits of imparting knowledge (is great). One who presents a bundle of written leaves, remains and enjoys in the region of Viṣṇu for so many years as the number of leaves and letters (in the manuscript). One who gives away *pañcarātra*², *purāṇas*, *bhārata* (as gift) elevates 321 generations of his family and gets merged in the supreme being.

CHAPTER SIXTYFOUR

Mode of consecration of tanks and ponds

The Lord said :

1. I shall describe the (mode of) consecration of wells, tanks and ponds. Listen ! Lord Hari (Viṣṇu) as Soma and excellent Varuṇa remains in the form of water.

2. The universe is permeated by fire and water. Viṣṇu in the form of water is its cause. The image of Lord Varuṇa (the presiding deity of waters) should be made of gold, silver or gems.

1. RV.10.90.

2. The religious code book of the *Vaiṣṇavas*.

3. (The image should have) two hands, the right conferring refuge and the left should hold the snake-noose and as seated on the *hamṣa* along with the rivers and serpents.

4. There should be an altar at the centre of sacrificial shed having a fire-pit. There should be an arch. A pitcher made of stone for Lord Varuṇa should be placed.

5. Pitchers (should be placed) at the entrance to the fire receptacle which may be of a semi-circular shape or a *svastika* of auspicious nature. Having done the *agnyādhāna* (rite) in the pit for water the final oblation should be done.

6. (The image of) Varuṇa should be touched in the bathing seat with (the *mantra*) *ye te śate*¹. It should then be anointed with ghee by the priest with (the recitation of) the principal *mantra*.

7. Having washed the eight pitchers with pure water with (the recitation of) *śam no devi*² they should be consecrated. Sea water (should be kept) in the eastern pitcher.

8-9. Having kept the Ganges water in the (pitcher on the) south-east, rain water in the (pitcher on the) south, water from waterfalls in the (pitcher on the south-west, river water in the west, water from a masculine river in the north-west, spring water in the north, waters from sacred places (should be kept) in the north-east. In the absence of all the above, river water (should be poured into these pitchers) with the chanting of *yāsām rājā*³.

10. After having cleansed and anointed the eyes with the three sweet things (honey, sugar and clarified butter) with (the *mantra*) *durmitriya*⁴, they should be opened with *Citram*⁵ and *taccakṣuḥ*⁶.

11. Having invoked lustre in them the priest should be offered a golden cow. (The image of) Varuṇa should be consecrated with the (waters of the) pitcher on the east with (the recitation of) *samudrajyēṣṭhā*.⁷

1. Kāt. Śr. Sū. 25.1.11a.

2. YV. 10.9.4a.

3. not identified.

4. VS.6.22 and T.S. 1-4-45-2.

5. RV.1.115.1a.

6. RV 7.66-16a.

7. RV. 7.49.1a.

12-13. The waters of the Ganges should be poured with (the *mantra*) *samudraṃ gaccha*¹, rain waters with *somo dhenum*², water from waterfalls with *devirāpa*³, the water of the masculine rivers with *pañca nadyaḥ*⁴, the spring water with *udbhid*⁵, the waters from sacred places with *pāvamāni*⁶, the *pañcagavya* (the five things from a cow) with *āpo hi śthā*⁷ and from the golden (pitcher) with *hiranyavarṇām*⁸.

14. (The image should be bathed) with rain water with *āpo asmā*⁹, with well waters with the *vyāhṛtis* (*bhuḥ, bhuvaḥ, suvaḥ*). (Image of) Varuṇa should be consecrated with the waters of the tank with *varuṇādbhiḥ*¹⁰.

15. Waters from the hills (should be poured) with (the *mantra*) *āpo devi*¹¹ and then with the waters from eightyone pitchers. Then (the image) should be bathed with *varuṇasya*¹² and waters for sipping (should be given) with *tvanno varuṇa*¹³.

16-17. The *madhuparka*¹⁴ should be given) with the *vyāhṛtis*,¹⁵ clothes with *bṛhaspate*¹⁶, *pavitra* with *varuṇa*¹⁷, the upper garment with *praṇava* (*Om*).

Flowers etc. chowrice, mirror, umbrella, fan and banner should be offered to (the image of) Varuṇa with (the *mantra*) *yadvārunya*¹⁸.

18. The image should be raised up with the principal *mantra* (saying) 'Rise up' and the preliminary consecration is made that night. The presence of divinity is accomplished by *varuṇaṃ ca*¹⁹. It should be worshipped with *yadvārunya*.²⁰

1. RV Kh. 5-49-2.

2. RV.1.91-20a.

3. MS. 1.1.11.

4. VS. 34-11a.

5. Could not be identified.

6. Designation of the hymn *svādiṣṭhaya madiṣṭhaya* RV.9.1.1.

7. RV.10.9.1a.

8. RV Kh. 5-87-1a.

9. RV. 10.17-10a.

10. Could not be found.

11. TS. 1-3.8-2.

12. One of the many hymns beginning so. See Bloomfield, Vedic Concordance C. 106.

13. Cf. RV. 10.147.5a.

14. Curd, clarified butter, water, honey, sugar.

15. Cf. RV. 2. 23.15a.

16. Cf. RV.9. 83-1a.

17. Could not be identified.

18. Could not be identified.

19. RV.1.2.7b.

20. Could not be identified.

19-20. Life should be infused into the image with the principal *mantra* and should again be worshipped with perfume etc. Having worshipped it well in the shed as before after having offered twigs etc. into the fire pits with (the recitation of the *praṇava*) the first word of the *Vedas*, four cows should be milched in the four directions. Then gruel of barley should be prepared and offered to the fire.

21. The invocation should be performed with the *vyāhrtis*, *gāyatri* and the principal *mantra*. Oblation should be done with the *mantra sūryāya prajāpataye dyauḥ svāhā cāntarikṣakaḥ*.

22. (Ceremony is to be performed) for the earth, Dehadhṛti, Svadhṛti, Rati, Ugra, Bhīma, Raudraka.

23-24. Viṣṇu, Varuṇa, Dhātṛ, Mahendra the furtherer of riches, Agni, Yama, Nairṛta, Varuṇa, Vāyu, Kubera, Īśa Ananta, Brahman and the lord of waters should be propitiated with oblations reciting *svāhā* and (the *mantras*) *idaṁ viṣṇuḥ*¹ and *tad viprāsa*².

25. Having made oblation six times with *somo dhenu*³, oblation should be made with *imaṁ me*⁴. Again oblation should be done thrice with *āpo hi śthā*⁵ (and once) with *imā rudrā*⁶.

26. *Bali* (offering) should be made in the ten directions. The image should be worshipped with perfumes and flowers. The image should be lifted and placed in a mystic diagram by a wise man.

27-28. (The image) should be worshipped with perfumes and flowers as well as golden flowers duly. The excellent priest should lay eight raised platforms filled with sand after having made ready the water tanks measuring two feet. Then clarified butter (should be given as oblation) hundred and eight times with (the *mantra*) *varuṇasya*⁷.

29. Then the barley gruel should be offered in the fire and purificatory water sprinkled over the image. The rite to bring life into the image should be performed.

1. RV.I.22.17a.

2. RV.I.22.21a.

3. RV.I.91.20a.

4. RV.I.25.19a.

5. RV.10. 9. 1a.

6. RV.10.1.114.1a.

7. Could not be identified.

30. Lord Varuṇa should be contemplated as being accompanied by goddess Gaurī and the host of masculine and feminine rivers. Then having worshipped with the *mantra* "om salutations to Varuṇa", the act of bringing near should be done.

31. (The image) should be lifted and carried around on the back of elephant etc. and along with the eight auspicious things (a brahmin, cow, fire, gold, clarified butter, sun, water and king). With the recitation of *āpo hi śthā*¹, it should be immersed in the water of the pitcher into which the three sweet things have been put.

32. The image should be placed in the midst of the tank unseen. (The priest) should bathe and contemplate on Varuṇa, the creation known as the primordial egg.

33. Having purified it with the principal letter (of the *mantra*) of the fire, the ashes should be scattered over the earth. The entire world consists of water. Hence, the lord of waters is contemplated.

34. The sacrificial post of a rectangular, octagonal or circular shape should be placed in the middle of the tank.

35. Having worshipped the symbol of the lord, post made of the tree used for the purpose of sacrifice (should be driven) ten cubits into the ground in the case of (consecration of) a well. At the bottom of the post gold and fruit should be placed.

36. It should be driven into the ground in the middle of water fifteen cubits in the case of a well, twenty (cubits) in the case of a tank (*puṣkariṇi*) and twentyfive cubits in the case of a pond.

37. In the alternative, (the post) should be driven in the centre of the sacrificial bed and with the *mantra* *yūpavaskā*² cloth should be put around. The banner should be put at the top of the post.

38. Having worshipped it with perfumes etc., (the rite for) universal peace should be performed. The spiritual preceptor should be given the fees (in the form of) land, cows, gold and water vessel.

39-40. Fees should be paid to twice-borns. Those who are present should be fed. "From Brahman down to (inanimate

1. RV.10.9.1a.

2. RV.I.162. 6a.

objects like) the pillar all those who seek water may get satisfied with the waters of the tank !” (With the utterance of these words) the water should be given as charity. The five things got from a cow should then be thrown (into the water).

41. With the utterance of (the mantra) *āpo hi śṭhā*¹ thrice, the sanctified water got ready by the brahmins and the holy waters of the sacred spots should be sprinkled (into the tank) and herd of kine should be given to brahmins.

42-43. Food and other things should be given to all the people without any restraint. One who consecrates a reservoir of water (acquires) in a single day a merit ten crores times more than one who performs thousands of *asvamedha* (the horse-sacrifice). Such a person goes to heaven in the (celestial) vehicle and rejoices (there). He never goes to hell.

44. The consecrator can never get any sin as the cattle and other (animals) drink water from it. One attains all merits by the endowment of water (tank) and goes to heaven.

CHAPTER SIXTYFIVE

The building of pavilions in front of the temples

The Lord said :

1. I shall describe the mode of building pavilions (in front of temples) and their maintenance. The *vāstuyāga* (rite performed to please the spirits dwelling in a site) should be performed after having tested the ground (intended for building pavilion).

2. Having constructed pavilion as per one's liking, one should install (the images of) gods according to his wish. (Such buildings) should not be constructed at the junction of four roads or at a deserted place in the village.

3. Such a builder being free from sins and raising his ancestors (to heaven), enjoys in heaven. One should build a seven-storeyed building for Lord Hari (Viṣṇu) in the following way.

1. RV.10.9.1a.

4. The same rule holds good in the building of other (temples of gods), as in the case of erecting the mansions of kings. The banner should be placed in the east. The edifice should be built as a quadrilateral without (having any walls on) the diagonal lines.

5-7. The building should have three or two chambers or one chamber. The *vyaya*¹ should not be much. Excessive *vyaya* is deemed to be harmful. Excessive *āya*² is also harmful. Hence the two should be made equal. (The priest) well-versed in the science of Garga (*vāstuśāstra*), should sum up the hand measures of building and multiply it by eight. It should be multiplied by three and the resultant product should be divided by eight and the remainder is known as *vyaya*.

8. Alternatively, having divided the sum of the hand measures of the building by three and multiplying it by eight the resultant is known as the *dhvaja* (banner) etc.

9. Banner, camel, lion, dog, bull, donkey, elephant and crow are said to be eight *āyas*.

10. It is commended if we have three after leaving the north and east in houses having three storeys. Together with the building on the opposite side there will always be two buildings in the south.

11. One-storeyed building may be had in the south or there may be two one-storeyed buildings in the west. The other kinds of buildings cause fear.

12-13. A four-storeyed building devoid of all defects is always commended. One may build a mansion having one-storey or seven-storeys without the door, platform and moulding. The mansions of the images of gods should be consecrated in the prescribed way for the gods.

14-23. The hall should be consecrated with the ceremonies as described (for the installation of an image). The consecrator should bathe in the herbal waters and becoming pure and alert should feed brahmins with sweets. He should then enter the hall decked with pitchers and arches, with his

1-2. One of the formulae for ascertaining the right proportion of measurement.

hand placed on the back of a cow, and after having wished prosperity to the brahmins. The householder should then enter the house after having honoured the astrologers. The following *mantra* of prosperity should be repeated.

“Om, O Mother Earth ! related to Vasiṣṭha ! you rejoice with the Vasus (semi-divine beings) and people. Glory be to the daughter of Bhārgava¹ (Śukra the preceptor of demons), the giver of success to her offsprings. The accomplished goddess ! relative of Aṅgiras ! You grant me my heart's desire. O auspicious one ! related to (sage) Kaśyapa ! make my intellect good. Endowed with all herbs ! Surrounded by all gems and herbs ! Shining one ! Joyous one ! related to Vasiṣṭha ! May you amuse here ! Daughter of Prajāpati (Brahman) ! O Goddess ! Handsome in all parts ! Noble-minded ! Beautiful one ! The strict observer of disciplines ! One who is related to Kaśyapa ! May you enjoy in this house ! O Adored by the great preceptors ! Adorned with perfumes and garlands ! Bestower of prosperity ! O Goddess ! Daughter of Bhārgava ! May you amuse in this house ! The primordial element ! The inexplicable one ! Accomplished ! O daughter of sage Aṅgiras ! O Goddess of bricks ! I establish you. You confer on me my desires ! One surrounded by the lords of regions, place and the house ! You be furtherer of men, wealth, elephant, horse and cow.

CHAPTER SIXTYSIX

Mode of consecration of other gods

The Lord said :

1-2. I shall describe the mode of consecration (of images) of all gods—the Ādityas (the suns, twelve in number), Vasus (eight), Rudrāḥ (eleven), Sādhyāḥ, Viśvedevāḥ, Aśvins and the sages etc. It is like (the consecration of the image of) Vāsudeva. I shall describe special features (of ceremonies). The first letter of the name of particular deity should be taken.

1. Denotes Lakṣmī.

3. It should be split into syllables. The longer vowels should be split. The mystical letter (of the deity) is first formed by adding a nasal and the *praṇava*.

4. (The images of) all gods as well as those who had led a disciplined life and had observed austerities and atonements and those who had lived in the monasteries should be worshipped and installed with their respective principal *mantra*.

5. I shall describe the mode of fasting for a month and that which concludes on the twelfth day (of a fortnight). One should place a stone slab and pitchers made of bell metal filled with the articles (described earlier).

6. After having collected the *brahmakūrca* (grass), the worshipper should prepare the gruel made of barley and milk of tawny (coloured) cow with (the *mantra*) *tadviṣṇoh*.¹

7. It should be stirred with the ladle holding it with (the recitation of) *praṇava* (*om*). Having got it ready and bringing it down lord Viṣṇu should be worshipped and the offering made.

8. The oblation should be done with the *vyākṛti* (*bhūh*, *bhuvaḥ*, *svaḥ*), the vedic *mantras* such as *gāyatrī*² (*mantra*), *tad-viprāsa*³, *viśvataścaṣuḥ*⁴ and *bhūragnaye*⁵.

9. Oblations should be given to Sūrya, Prajāpati (the creator), (the lord of) the ethereal region. Oblation to sky ! Oblations to Brahman ! (Oblations should be given upto) the earth and the great king.

10. Oblations should be done with (the *mantras*) *tasmai*, *somaṁ ca*, *rājānamidam*. Having offered the remaining part of the gruel as oblation, *digbali* (offerings to the quarters) should be done with due respect.

11. Having made oblation of one hundred and eight twigs of the *palāśa* (tree) along with clarified butter, oblations should be done eight times with sesamum and water along with the *puruṣasūkta*⁶.

1. RV.1.22.20a.

2. *Om bhūr bhuvaḥ* *tatsaviturvareṇyam bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt*.

3. RV.1.22.21a.

4. RV.10.81.3a.

5. TA. 10.2.1 or 10.4.1.

6. RV.10.90.

12-13. Having offered oblations for Brahman, Viṣṇu, Īśa (Śiva), the attendant gods, the planets and the presiding deities of different worlds, oblations should be offered for the mountains, rivers, and oceans. Sacrificial spoon full of clarified butter should be offered thrice as the final oblation with the (recitation of) *vyāhrtis* (*bhuḥ, bhuvah, svah*).

14-15. O Brahman after having sipped the gruel along with the *pañcagavya* (five things got from a cow) with the *vaiṣṇava mantra* and the syllable *vaṣaṭ*, the priest should be paid fees, vessel containing sesamum along with gold, cloth and a cow well-adorned. The wise man should complete the austerity with (the utterance of) "May lord Viṣṇu be pleased !"

16-17. I shall describe in full about another mode of consecration other than that of fasting for a month. The lord of the celestials (Viṣṇu) should be worshipped and the gruel pertaining to Viṣṇu should be prepared out of sesamum, rice, *nivāra* grains (rice growing unsown), *śyāmāka* or barley. After adding clarified butter and lifting it up, oblation should be made with that with the *mantras* relating to that form of the lord.

18. Oblation should be made to Viṣṇu and other gods who are the lords of different months then. *Om* ! oblations for Viṣṇu ! Oblations to lord Viṣṇu, the ornament ! Oblations to Lord Viṣṇu, the *śipiviṣṭa* (pervaded by rays) (an epithet of Viṣṇu) ! *Om* ! oblations to Narasiṃha (man-lion form of Viṣṇu). *Om* ! oblations to Puruṣottama (the foremost) (an epithet of Viṣṇu) ! Twelve twigs of the holy fig tree dipped in the clarified butter should be given as oblation.

19. Twelve oblations (should be made) with the *mantra viṣṇo rarāṭa*¹. Twelve oblations with the gruel should be made with (the *mantras*) *idam viṣṇu*,² *irāvati*³.

20. Similarly, oblations should be made with clarified butter with (the *mantra*) *tadviprāsa*.⁴ Having done the remaining oblation, three concluding oblations should be made.

21. Having repeated the hymn *yuñjate*⁵ the gruel should be

1. TS. 1.2.13.3.

2. RV. I.22.17a.

3. RV. 7. 99.3.a.

4. RV. 1. 22.21a.

5. RV. 5. 81.1a.

partaken. With the *praṇava* (syllable *om*) repeated at the end of the respective name the gruel should be placed in a vessel made of holy fig tree.

22. Then twelve brahmins (representing) the twelve presiding deities of the months should be fed. The priest (would be) the thirteenth. The thirteenth place should be offered to him.

23. Thirteen pitchers containing sweet water along with umbrellas, shoes, clothes, gold and garlands should be given to them for the sake of conclusion of the rite.

24. A path-way should be laid out (for the cattle) saying, "May the cows get pleased ! May they move happily !" Then the sacrificial post should be planted there.

25-26. A water-shed in the pleasure grove, monastery and path-way should be of ten cubits. Having done the oblation etc. in the house duly in the prescribed way, the householder should enter the house according to the earlier injunctions. Offering of food etc. without any restrictions should be made on all these (occasions).

27. Fees should be paid by wise men to the brahmins according to one's capacity. Whoever causes to set up a pleasure grove stays eternally in the garden of Indra.

28. One who builds a monastery goes to heaven and remains in the world of Indra. One who sets up a water-shed (lives) with Lord Varuṇa. By (the construction of) a pathway one remains in the heaven.

29. One who builds a bridge of bricks and who constructs a pathway for cows in the cattle stall and one who observes the austerities in the prescribed way dwells in the region of Viṣṇu. One who performs atonements gets rid of all sins.

30. Having constructed a house (for the god) one dwells in heaven so long as the universe exists. The installation and consecration of Lord Śiva etc., the lords of their edifices (have been described).

CHAPTER SIXTYSEVEN

Renovation of decayed images

The Lord said :

1. I shall describe the process of replacing the old images. The priest should bathe the images with their ornaments on them. The fixed class of images should be put in a room and the extremely time-worn ones should be rejected.

2. A broken or mutilated stone (image) (should be cast aside) and a new one the same as the previous one should be installed (in its place) by the priest after merging the principles according to the process of merging (described earlier).

3. Having made one thousand oblations with the Nara-siṃha (*mantra*), the priest should lift that image. The old image made of wood should be put into fire and the one made of stone should be thrown into water.

4. The old image made of a mineral or gem should be carried on a vehicle after covering it with cloth etc. and be discarded in the deep waters of the ocean.

5. It should be thrown into waters accompanied by the notes of music instruments. Fees should be paid to the priest.

6. New images of the same size and made of the same material should be installed on the same day. One accrues great merit by the renovation of wells, tanks and ponds.

CHAPTER SIXTYEIGHT

Mode of taking out a procession and celebration of festivals after fixing the new image :

The Lord said :

1. I shall describe the celebration of festival after the image has been installed. It shall be for a night, or three or five nights.

2-3. Without the festival the installation would become fruitless. The festival for the deity should be celebrated when the sun enters the solstitial or the equinoctial points in the bed-chamber or garden or it may be done in favour of the person at whose instance the ceremony is performed with the sowing of auspicious seeds and the notes of sacred music.

4-5. An earthen vessel, a small water pot or an embankment are suitable for the sowing of seeds. Grains of barley, uncultivated rice, sesamum, green gram, wheat, white mustard, horsegram, and black gram should be winnowed, washed and sown. Offerings should be made in the east and other directions. Lighted lamps should be carried round the edifice in the night.

6. (Offering should be made) to Indra, Kumuda and other deities and spirits. They visit the place assuming shapes of men.

7. (One who carries such lamps) certainly gets the merit of (doing) *aśvamedha* (horse sacrifice) for every step he places. The priest should submit to the lord (as follows) after his return.

8. "O Lord ! best among the Gods ! you have to be taken in a procession tomorrow. By all means you deserve to permit us O Lord ! to commence the same.

9. Having informed the lord in this way the festivities should be undertaken. The platform should be decorated with young shoots of plants and small water-jar.

10-11. Four pillars (should be erected). The image should be placed in a *svastika* (figure) (drawn) in their midst. Or desired objects should be painted and placed there and the act of making the deity present in the image should be done with the *vaiṣṇava mantra*. (The image) should be anointed with ghee with (the recitation of) the principal (*mantra*). Or the wise man should arrange an incessant flow of ghee over the image the whole night.

12. Having shown the mirror, there should be the waving of light, auspicious singing and instrumental music, fanning, worship, and present of light. The deity should be worshipped with incense and flowers.

13. Turmeric, green-gram, saffron and white powders should be put on the head of image. But when ghee (is placed over the head) it gets the merit of all sacred places for the devotees.

14. Having bathed and worshipped the image that is placed in the car for being taken around, the officers of the king should take it to the river-side accompanied by music, umbrella and other things.

15. A platform should be got ready at a distance of a *yojana* (eight or nine miles) before the river. The image should be brought down from the car and placed on the platform.

16. Gruel should be prepared and sweet gruel should be offered as oblation. The sacred waters (of the sacred spots) should be invoked for their presence with (the recitation of) vedic *mantras* symbolising the waters.

17. The image should again be worshipped with the principal oblations uttering the *mantra āpo hi śthā*¹. The image should again be carried to the waters and the *aghamarṣaṇa*² hymn repeated.

18. (The priest) should bathe with the assembly of brahmins and then the image should be lifted and placed on the platform. Having worshipped it there that day it should then be taken to the temple. The priest should worship it as in the fire which gets him enjoyment and liberation.

CHAPTER SIXTYNINE

Mode of conducting the bathing festival

The Fire (Lord) said :

1. O Brahman ! Listen ! I shall describe in detail (the mode of conducting) the bathing festival. The pitchers should be placed in a drawn figure in the shed in front of the temple.

2. First of all, God Hari (Viṣṇu) should be contemplated, propitiated and offered oblations before doing anything. One should offer oblations hundred or thousand times along with the final one.

3. The materials for bathing should then be brought and the pitchers also should be placed. The pitchers to the necks of which.

1. RV.10.9.1a.

2. RV.10.190—*ṛtaṁ ca satyaṁ cābhidhāt*

threads have been tied should be made fragrant and they should be held in a circle.

4. A square should be drawn and divided into eleven compartments. The gruel should be placed at the centre, the adjacent parts having been cleaned.

5. The nine angular points commencing with east should be filled with powdered rice etc., and the pitcher should be brought by the wise man after having formulated the *kumbha mudrā*¹.

6. *Darbha* grass should be put on them with the *puṇḍarikākṣa* (an epithet of Viṣṇu) (lotus-eyed) *mantra*. A pitcher filled with water and containing all gems should be placed in the middle.

7. The barley, paddy, sesamum, uncultivated rice, *śyāmākā* (grains), horse gram, green gram and white mustard seeds (should be put) in the eight directions in order.

8-9. A pitcher filled with ghee should be placed in the middle of the eastern side in the midst of nine pitchers. The remaining pitchers should be filled with the decoctions of the (barks of) *palāśa*, *aśvattha*, *nyagrodha*, *bilva*, *udumbara*, *śirīṣa*, *jambū*, *śami* and *kapittha*. The central pitcher in the nine pitchers in the south-east should be filled with honey.

10. The remaining eight pitchers should be filled with the earth taken from loosening by cow's horn, elephant's tusk, horse hoofs, mountains, Ganges bed, sacred spots, rivers and fields.

11-12. In the nine pitchers on the south, the central one should be filled with sesamum. The other eight pitchers should be filled with *nāraṅga*, *jambīra*, *kharjūra*, *nārikeia* (coconut), *pūga* (arecanut), pomegranate, *panasa* fruits. In the nine pitchers on the south-west, the central pitcher should be filled with milk.

13-15. (The remaining eight pitchers should be) duly (filled with) saffron (*kuṅkuma*), *nāga*, *campaka*, *mālati*, jasmine, *punnāga*, *karavīra*, and *mahoṭpala* flowers. In the nine pitchers on the west, the central pitcher should contain the coconut water. (The other pitchers should contain) waters of the river, ocean, tank, well, rain water, water from the melted ice, waters of the falls, and of the Ganges. In the nine pitchers on the north-west the central one should have banana fruits.

16. The divine herbs *sahadevī*, *kumārī*, *sinhi*, *vyāghrī*, *amṛtā*,

1. A posture made with the hands representing a pitcher.

viṣṇuparnā, *śataśivā* and *vacā* should be placed in the other eight pitchers.

17-19. In the east and the northern (directions) among the nine pitchers one should place the central one having curd. The other pitchers should duly be filled with the fragrant substances—cardamom, *twacā*, *kuṣṭha*, *bālaka*, the two varieties of sandal, the *kastūrikā* creeper and the black agallochum. (In the central pitcher among the nine pitchers on the north east) one should fill waters for purification. In the other pitchers we should have (the materials) *candra*, *tāra*, *śukla*, *girisāra* (iron), *trapu* (tin), camphor, *śirṣa* and gems.

20. They should be anointed with ghee and lifted up and bathed with the principal *mantra* with perfumes and worshipped. Having offered oblations into the fire, the final oblation should be offered.

21. Offering should be made to all spirits. After paying fees to (the priest), (the priest and the brahmins) should be fed after having installed the images of deities, sages and other divinities.

22. Having installed (the image of the god) in this way one should conduct the bathing festival. One who bathes (the image) in one thousand eight pitchers gets all fortune.

23. By bathing at the conclusion of the rite, the bathing festival concludes. The marriage and other festivals of (the goddesses) Gaurī (consort of Śiva), Lakṣmī (consort of Viṣṇu) should be celebrated after the bathing festival.

CHAPTER SEVENTY

Mode of planting trees

The Lord said :

1-2. I shall describe the mode of planting trees conferring enjoyment and emancipation. The trees having been smeared with all the herbs and adorned with fragrant powders should be decorated with flower garlands. Cloth should be put around

them. (The rite known as) the perforation of the ear should be done for them with a golden needle.

3-4. Collyrium should be applied with a short stick. Seven kinds of fruits (should be placed) on the platform. The pitchers should be consecrated. The offering should be made for (the gods) Indra and others and the consecration should be done. Oblations to the fire should be done for (the sake of) plants. Remaining in the midst of trees a cow should be let off with the (recitation of) *abhiṣekamantra*.

5-6. Brahmins should bathe the trees as well as the *yajamāna* with the waters of pitchers placed in the platform with (the recitation of) the *ṛk*, *yajus*, *sāma mantras* and also that of *varuṇa* accompanied by auspicious music. The *yajamāna* should adorn (himself) and should present the fees as well as a cow, ornament and cloth.

7. Food should be given along with milk (to brahmins) for four days consecutively. Oblation should be made with sesamum and twigs of *palāśa* (tree). The sacrificial priest should be paid the fees double (the value of what is given to other brahmins).

8. The construction of sheds etc. here should be done as laid down earlier. The consecration of trees and a garden destroys one's sins and gets the highest merit.

9. Listen to the (mode of) installation (of the image) of Sūrya (sun), Gaṇeśa, the goddess (Gaurī) and the attendant deities of Lord Hari as described by Iśa (Śiva) to Skanda (earlier).

CHAPTER SEVENTYONE

Mode of worshipping Gaṇeśa

The God said :

1-2. I shall describe the (mode of) worship of Gaṇa (Gaṇeśa) which removes obstacles and confers the desired objects. (The worship of six kinds should be done as follows): The heart with "oblations to Gaṇeśa", the head with "(obla-

tions) to the one-tusked", the tuft with "(oblations) to the one who has the ear like that of an elephant", the armour with "(oblations) to the elephant-faced", the eye with "(oblations) to the big-bellied," the weapons with "(oblations) to one who has his own tusk in his hands".

3-5. One should worship the *gaṇa*, the preceptor, the sandals, the (divine) energy, Ananta, the *dharma*, and the collection of bones in the lower part of the pedestal, the cover, the petals of the lotus, the lotus and the principal letter, (should be worshipped) in the upper part. (The energies) (are) Jvālīnī, Nandā, Sūryeśā, Kāmarūpā, Udayā, Kāmavarttinī, Satyā, and Vighnānāśā. The seat (should be worshipped) with perfumes and earth. (With the following letters the appropriate acts should be performed): the drying with *yam*, the burning with *ram*, the agitating with *lam* and making it to nectar with *vam*. The *gāyatri-mantra* is : *lambodarāya vidmahe mahodarāya dhimahi tanno dantiḥ pracodayāt*.¹

6-7. The following are the names of Gaṇeśa to be worshipped : "Gaṇapati (Lord of *gaṇas*), Gaṇādhipa (chieftain of the *gaṇas*), Gaṇeśa (Lord of *gaṇas*), Gaṇanāyaka (the lord of *gaṇas*), Gaṇakrīḍa (one who sports with the *gaṇas*), Vakratuṇḍa (having a bent trunk), Ekadaṁṣṭra (having one tusk), Mahodara (big-bellied), Gajavakra (elephant-faced), Lambakukṣi (long-bellied), Vikaṭa (dreadful), Vighnanāśana (destroyer of impediments), Dhūmravarṇa (tawny-coloured) and Mahendra.

CHAPTER SEVENTY-TWO

Mode of bathing and daily worship

The God said :

1. O Skanda ! I shall describe the modes of bathing and worship after the installation everyday. Having bathed one should dig up eight fingers of earth with the sword.

1. May we know the Supreme person. For that, we meditate upon lambodara (long-bellied) and महोदर (big-bellied). May Dantin (one who has the tusk) impel us towards it.

2. The pit should be filled with the earth thus removed and it should be carried to the river bed and placed there. It should then be purified with the weapon.

3-5. The grass should be lifted up with the *śikhā* (tuft) (*mantra*) and divided into three with the armour (*mantra*). Having washed upto the navel and foot with one part of them, the other part should be burnt with the *astra mantra* and sprinkled all over the body. Having pressed the eyes with the hands one should remain immersed in the water for some time after controlling the breath. One should contemplate in the heart, the weapon, radiant like the deadly fire. Having finished the mud bath in this way one should rise up from waters.

6-7. Having worshipped the *astrasandhyā* (the union of weapon), one should bathe according to the injunctions laid down. The sacred waters of the rivers Sarasvatī and others should be drawn into the heart with the (formation of) *aṅkuṣa-mudrā* (a formation with the fingers resembling the goad). Having established it (there), one should collect the remaining mud formulating the *saṁhāramudrā* (posture with the fingers indicating destruction) and enter the navel-deep water.

8-9. (The remaining mud) should be made into three parts on the left palm facing the north. One part of it on the south once with the *aṅga mantras*, the next part with the (previous *mantra*) seven times and the one on the north with the *Śiva mantra* ten times and duly thus the parts should be sanctified. After having recited the *mantra* for the weapon ending with *hum phaṭ*, the first part (of the earth) should be scattered in all directions.

10. Having the part on the north and reciting the *Śiva-mantra* the waters of Śiva should be accomplished. The part on the south (sanctified with the *aṅga mantra*) should be smeared all over the body from head to foot.

11-12. After having recited the four *aṅgamantras* and covered all the (nine) apertures (in the body) with the recitation of the *sammukhikaraṇa mantra* (*mantra* accomplishing the presence), one should contemplate Lord Śiva or Lord Hari or the Ganges and plunge into the waters. Then the *śaḍaṅga mantra* (*mantra* for assigning to the limbs of the body) ending with *vaṣaṭ* should be recited and water poured (over the head) .

13-15. One should place water in the pitchers in the east (and other directions) in order to prevent any harm during ablution. Having bathed one should apply sweet perfumes such as emblic myrabolans which are (considered as) royal honour. Having bathed and come out, that water should be made to cease to exist with the *saṁhāriṇī* (mudrā). One should then bathe from head to foot with the ashes duly purified by the *saṁhitā* (vedic) *mantras* or concluding rites with (the recitation) of the *mantra hum phaṭ*.

16-17. Having performed the *mala snāna*, (bathing with mud), the *vidhisnāna* (bathing with the recitation of *mantras*), one should besmear the head, face, heart, and the genital organ with the (*mantras* of gods) Īśa (Īśāna), Tatpuruṣa, Aghora, Guhyaka and Jāta (Sadyojāta) in the three twilights, night, and before and after the commencement of rainy season.

18-19. If a person happens to touch a woman, an eunuch, a man of lower caste, a cat, hare or mouse just after getting up from sleep, or eaten food or drunk water one should do the *āgneyaka* bathing, standing up with uplifted arms, the face having turned towards the east, being cleansed by the shower of sun's rays.

20. The *māhendra* bathing (consists in the recitation of the) *Īśa mantra* and walking seven steps in the midst of herds of cows being besmeared with the dust (arising) from the hoofs.

21. The *pāvana* (purifying) bathing (should be done) with the nine *mantras* or the constituent *mantra* and the pouring of water (should be done) with the *mantras sadyojāta*, etc.

22. The bathing with the *mantra* should be done in this manner in honour of (the gods) Varuṇa, Agni and others with (the recitation) of the principal *mantra* being preceded by the regulation of the breath.

23. The mental bathing which has been universally enjoined should be performed in honour of Lord Viṣṇu, by uttering the *mantra* sacred to him.

24. O Guha (son of Lord Śiva) ! I shall describe the rules (relating to) the twilight (worship) (to be performed) with different *mantras*. After having had a look one should drink the water, the Brahma and Śaṅkara *tirthas* (from the root of different fingers).

25. (One should pronounce) the different principles consti-

tuting one's self ending with the term *svadhā*, touching firmly the (nine) apertures (in the body). After having done the *sakali-karaṇa* (accomplishing deed) one should remain composed by (the performance of) regulation of breath.

26. The performer should mentally repeat thrice the *śivasamhitā*. After having sipped water and performing *nyāsa* (assigning gods or *mantras* in different parts of the body, one should meditate upon the goddess *brāhmī* and the *sandhyā* in the morning as follows:

27. (The goddess) having red complexion, has four faces, four arms with hanging garlands in the right arms and a stick and *kamaṇḍalu* (small pitcher) in the left arms and seated in the crossed-leg posture on the swan.

28. The midday twilight should be contemplated as Vaiṣṇavī, white (in complexion); seated with crossed-legs on the Garuḍa, holding conch and disc in the left arm and the mace and *abhaya* (*mudrā*) (hand showing protection) in the right hand.

29. Raudrī should be meditated upon as seated on the lotus and as riding the bull, possessing three eyes, decorated by the moon and holding trident and rosary in the right arm and the protective posture (*abhaya*) and mace in the left arm.

30. The twilight is the witness of deeds of men. The soul (should be known) as following its radiance. The fourth twilight is that of the learned and it is meditated upon in the night.

31. The supreme *sandhyā* is declared as that which remains invisible in the cavities situated at the heart, and the upper end of the nose and which secures the realization of Śiva.

32. The root of the fore-finger (is known to be) the *pitṛ-tīrtha* and that of the little finger as that of Prajāpati. The root of the thumb (is known to be) that of Brahmā, while the fore-part of the hand is held sacred for all gods.

33. It is the place of sacred fire on the palm of the left hand, and the *soma* on that of the right hand. All the tips and folds on the fingers (are sacred) for the sages.

34. After having got ready the sacred waters for Śiva with the *mantras* pertaining to Śiva, one should sprinkle that water with the *samhitā mantras*.

35. The water sprinkled from the right hand should drip

down through the left hand and the head should be sprinkled (with water) with the (repetition of) *mantras*.

36. The water remaining in the right palm should be carried to the tip of the nose and should be conceived as white in colour and as the embodiment of knowledge. The water should then be drawn through the right nostril and retained.

37. That water should then be ejected into the right palm after having conceived it as black in colour because of the redemption of one's sins. It should be thrown on a stone slab. This is known to be the *aghamarṣaṇa* (redeeming from sin) rite.

38. Then one should repeat the *gāyatrī mantra* as many times as possible after having offered the respectful *arghya* consisting, of *kūśa*, flowers and unbroken rice to Śiva with the *mantras* of Śiva ending with (the syllable) *svāhā* (oblation).

39. I shall describe the offering of water oblations to the god. One should utter the mantra *Śivāya svāhā* (oblations to Śiva) and offer water. (The syllable) *svāhā* should be repeated in all cases.

40. (The *nyāsa* should be done as) *hrām*, to the heart; *hrim*, to the head; *hrūm*, to the tuft of hair; *hraiṃ*, to the armour and the weapons, (or in the alternative), the eight gods (can be located) in the heart and other limbs).

41-44. (The water oblations should be performed for the following gods) —*hrām*, to the Vasus, Rudras, Viśve (devas), (to the sages)—*hām* to Bhṛgu, Aṅgīrās, Atri; salutation to Viśiṣṭha, Pulastya, Kratu, Bhāradvāja; salutations to Viśvāmitra, to Pracetas; *vaṣaṭ* to Sanaka; *hām vaṣaṭ* to Sananda, *vaṣaṭ* to Sanātana, *vaṣaṭ* to Sanatkumāra; *vaṣaṭ* to Kapila, to Pañcaśikha, (the ceremony being done) with the fingers of the right hand placed at the elbow joint of the left.

45. *Vauṣaṭ* to all spirits. One should (offer water of oblations) to the spirits, gods, and manes with the sacred thread placed on the right shoulder and with the tips of the *kūśa* and sesamum.

46. (Oblation should be offered) to the fire, the conveyor of offerings, to Soma, to Yama, to Aryamā, (the manes), Agni-manes), Agniṣvāta (and) Barhiṣada with the addition of *svadhā* (food).

47. (Oblations should be given) to (the manes) Ājyapa, Soma and to all manes as it would be done for the gods.

Om, hām to *Īśāna*, the *svadhā* (food) should be offered to the (manes) (departed) father and grand-father.

48. (Oblations should be offered) to the great-grand-father and the manes in the form of *preta* (the form of the manes during the period of obsequies after one's death), the fathers, grandfathers, and great grand-fathers.

49-50. Food oblations (should be given) to great-great-grand-fathers, mother side relatives such as the maternal grand-fathers, great-grandfathers, great-great-grandfathers and all manes. Food oblation (should be offered) to all departed paternal relatives, preceptors, to different quarters of heaven, to their lords, to the divine mothers and to demons.

CHAPTER SEVENTYTHREE

Mode of worshipping the Sun

The Lord said :

1. O Skanda ! I shall describe the (mode of) worship of Sun preceded by the assignment (of letters) on the body. After having contemplated as "I am the Sun", one should worship by offering waters (*arghya*).

2-4. It (should be conceived) as filled with red colour with the drop (of water) drawn to the forehead. After having worshipped it and after making the protective covering with the limbs of the sun-god, that water should be sprinkled on the materials of worship and the sun-god should be worshipped (remaining) facing the east. (One should recite) the syllables *om am* (*hṛda-yāya* etc. and worship Daṇḍi and Piṅgala (attendants of the sun) respectively at the right and left sides of the entrance. (Salutations should be made to the *gaṇa* saying) *am gaṇāya* on the north-east. The preceptor (should be worshipped) in the south-east and the lofty seat (of the deity) should be worshipped in the middle of the altar.

5. One should worship *vimala*, *sāra*, *parama* and *sukha*, (the rays of the sun), which are to be worshipped in the directions

south-east (and should be conceived as) strong as the lion and of the colours of white, red, yellow and blue.

6-8. One should worship (the essences of the energies of the lord) *rā-dīplā* (radiant), *ra-jayā* (victorious), *ru-bhadrā* (auspicious), *re-vibhūti* (prosperity), *rai-vimalā* (pure), *rai-amoghā* (profound), *rau-vidyut* (lightning), in the (quarters) east etc. inside the lotus (shaped diagram). The seat of the sun would be at the centre (established by the syllable) *ram*. One should invoke the sun and worship his form with the six-syllabled (*mantra*) *om haṁ khakholkāya*. One should assign the sun-god after having meditated upon the altar with the folded hands lifted to the forehead.

9. One should invoke the god (with the *mantra*) *hrām hrīm sa* and salutations to the sun-god, showing the *mudrā*. One should offer him perfume etc. and show the *bimbamudrā*¹.

10. One should show the *padmamudrā*² and the *bilvamudrā*³ (to the god) in all directions commencing with the south-east. *Om am* salutations to the heart. (Salutations) to sun on the head.

11. *Bhūrbhuvah svaḥ* ! Obeisance to the lord of celestials in the tuft of hair in the south-west, *hum* to the armour in the north-west, *hām* to the eyes at the centre.

12. *Va* ! (salutations) to the weapons in the east etc. Then one should show *mudrās*. *Dhenumudrā* (fingers folded in the shape of a cow) to the heart etc. The *Goviṣāṇa mudrā*⁴ should be shown to the eyes.

13-14. The *trasanī* (the dreadful) should be added to the *mantra* of the weapon and obeisance should be made to the planets (as follows)—*som* salutations to the Moon, *bum* salutations to Mercury, *bṛm* to Jupiter, *bham* to Venus, *am* to Mars, *sam* to Saturn, *ram* to Rāhu and *kem* to Ketu (to be done) in the petals (of the lotus) commencing with the east. The perfumes etc. (should be offered) with the *khakholka mantra*.

15. Having recited the principal *mantra*, water of oblation from the water-vessel should be offered to the sun-god. Then

1. Intertwining of fingers representing a form.

2. Intertwining of fingers representing a lotus.

3. Intertwining of fingers in a particular way.

4. Formation of fingers representing the horn of a cow.

the worshipper should sing the glory of the lord, pay obeisance to him with his face turned away and say "Pardon me, (taking leave of thee)".

16-17. One should mentally merge the five component principles in the fundamental one with the syllable *phaṭ*. The sun-god should be conceived as identical with lord Śiva in the lotus of the heart. One should offer light to the lord as a garland made of the solar rays. One gets everything by thus worshipping and contemplating the sun-god or by oblation unto fire in his honour.

CHAPTER SEVENTYFOUR

Mode of worshipping Śiva

The Lord said :

1. I shall describe the (mode of) worshipping Śiva. After having sipped water, and repeated the syllable *Om*, one should wash the entrance of the temple with water (consecrated by the) *mantra* of the weapon and worship the guardian deities of the door-ways and of the oblations etc.

2-3. One should worship goddess Sarasvatī (consort of Lord Brahmā), Lakṣmī (consort of Lord Viṣṇu) and Gaṇa at the threshold, Nandin (attendant of Lord Śiva) and the Ganges on the right and Mahākāla (form of Śiva) and the Yamunā (river) on the left imagining himself as having divine sight, and after having driven the spirits and impediments present in the sky by throwing a consecrated flower.

4. One should kick the earth thrice with the right heels and enter the place of worship after leaping across the threshold holding the left door frame.

5. Having entered (the temple) by placing the right foot (first) and placing the weapons at the threshold, one should worship at its centre (repeating the following): *om*, *hām*, (obeisance) to Brahmā, the presiding deity of the dwelling place.

6. Then he should go to the river Ganges silently carrying

pure golden pitchers by means of searching instruments, after having obtained permission from Śiva.

7. One should fill them with waters of the river filtered with the cloth after the repetition of *gāyatrī* or the *hṛdayamantra*, and purifying one's body.

8. The materials for worship such as the perfumes, unbroken rice and flowers etc. should be placed in front of the place and the purification of five material components (of the earth) should be done.

9. Having placed (these materials) on the right side of the deity with a pleasing face and having lifted these showing *saṁhāra mudrā* (posture of the fingers representing destruction), one should place them on the head with (the repetition of) the *mantra*.

10-11. One who is desirous of enjoying the fruits of action should meditate upon his soul in the twelve-petalled lotus in the heart by means of showing *pāṇikacchapikā* (a particular way of showing the fingers)¹. As an alternative one should purify the five elements by meditating upon the apertures in the body from the toes of the feet upwards both inside and outside.

12. One who meditates should control his breath and meditate on the energy which pervades the region of the heart, in the letter *hum* which resembles the fire and which is situated at the centre of the aperture.

13. The breath should then be let out and the fiery image should be led through the heart, neck, palate, the intervening space between the two eye-brows and the seat of the soul in the head (*brahmarandhra*), with the ending (syllable) *phaṭ*.

14. Having broken the knots, the life syllable *hum* should be located on the head and the consciousness should be reflected back in the heart by means of the *pūṛaka* (filling with air drawn through the nostril).

15. Having placed (the syllable) *hum* on the tuft, one should meditate upon the absolute soul of the form of a speck. Having withheld the breath at a single stretch, one should unite the consciousness with Śambhu (Śiva).

16. After having merged himself with Śiva, by means of drawing his consciousness with the aid of *bijamantras* and the

1. Representing the tortoise.

recaka (exhalation of the breath), (the worshipper) should purify by carrying in the reverse order the luminous point (in the brain) to the point in (the nerve-complex).

17. One should merge the earth, wind, water, fire and sky, one into the other without any deviation in the order. You hear about it now !

18. The principle of earth is hard, of yellowish colour and bears the mark of thunderbolt. Then its destruction is wrought by the subtle *mantra* of the soul (namely) *haum*.

19. The entire body from foot to head should be contemplated as a four-sided figure, and the principle of wind should be meditated therein by five stretches of retention of breath.

20. This principle which has been established with the principal syllable *hrim* should be contemplated as of half-crescent-shaped in a liquid state, white in colour, beautiful and impressed with (the figure of) the lotus.

21. The reverential principle of fire which is causeless and which is the end of men, should be purified by four stretches of retention of breath along with the *Rāma mantra*.

22. The orb of fire should be conceived as three-sided, red (in colour), marked with (the sign of) *svastika* and as the form of knowledge and endowed with the principal syllable *hūm*.

23. The principle of water should be purified by means of three stretches of awful minuteness. The orb of wind (principle) (should be conceived) as marked with six dots.

24. It should be meditated as composed of tranquility, black in colour and endowed with the principal syllable of *hrim* (and purified) by two stretches (of retention of breath). The principle of earth should be purified.

25. (It should be contemplated) as filled in with ether, as of the form of the speck of ether, uniformly circular, spotless like the pure crystal and adorned by the energy of *bindu*.

26. After having contemplated on the form of the digit that is beyond tranquility by means of the (*mantra*) *haum* ending with *phaṭ*, one should contemplate the pure (thing) by one stretch (of retention of breath).

27. One should then permeate the lotus or circles such as *ādhāra* (base), *ananta* (endless), *dharma* (righteousness) and *jñāna* (knowledge) with the shower of ambrosia with the *principal mantra*.

28. After having contemplated this seat of the heart, one should then invoke the form of essence of Śiva placed inside that (lotus) with twelve petals.

29. Then that form should be permeated everywhere with the divine ambrosia with the *mantra* of the energy ending with *vaṇṣaṭ* and the *sakalikaraṇa* (accomplishing) rite should be performed.

30. The *sakalikaraṇa* is that by which the *mantras* for the heart etc. are placed in the different parts of the body such as the heart, arms, and the little fingers of the hand.

31. Having protected the enclosure with the weapon and the outer place with its *mantra* the *mahāmudrā* consisting of the energy should be shown below and above that.

32-33. One should worship Śiva in the lotus in the heart from head to foot with the retention of breath and with the flowers of one's own feeling. One should then offer the clarified butter of ambrosia to the fire of Śiva in the sacred pit of the navel with the *mantras* of Śiva. One should contemplate the white figure of the form of *bindu* on the forehead.

34. One of the vessels among the golden pitchers, should be purified by water of nectar got from the speck and by unbroken rice.

35. Having filled the vessel with the six constituents and after having worshipped it, it should be consecrated. After having protected it with the *mantra* *hā* one should cover it with the armour.

36. After having made ready the water of offering, one should sprinkle the eight constituents (with water) by (showing) the *dhenumudrā* (a particular form of intertwining the fingers representing the cow). One should then sprinkle one's own self on the head with the particles of that water.

37. One should sprinkle water of the weapon on the materials of worship kept there. One should then encircle them with the armour of *piṇḍa* with the *hṛt* (*mantra*).

38-39. After having shown the *amṛtā mudrā* (formation with fingers denoting non-decay) and putting flower on its seat and a mark on the forehead consecrated by the principal *mantra* (of the god) a bold man should remain perfectly silent at the time of bathing, worship of the god, (offering) oblation unto fire, eating, practising *yoga* and repetition of necessary (*mantras*).

40. The *mantra* should be purified by pronouncing the *nāda* (om) at the end. That purified *mantra* should then be used in the worship along with the *gāyatrī* (*mantra*) and the general water of oblation should be offered.

41. After having repeated the *brahmapañcaka*¹, (the worshipper) should collect the garland from the *līṅga* and offer it to Caṇḍa in the north-eastern direction.

42. The purification of the *līṅga* consists in the washing of the pedestal and the *līṅga* with the water (consecrated) by the *mantra* of weapon and *hydmantra* and sprinkle with the water (for washing) from the vessel of *arghya*.

43. All the celestials should be worshipped for the purification of the self, the materials, the *mantra* and the *līṅga*. *Hām*, salutations to God *Gaṇapati* in the north-western direction. One should pay obeisance to the preceptor in the north-east.

44-45. One should worship the goddess of the seat (of the god) in the *kūrmasilā* (the tortoise form on the stone) as possessing complexion of the tender shoots and the seat of Śiva known as *ananta* (endless) should be worshipped as seated on the *brahmasilā* along with the attendants of the god such as Vicitrakeśa, Kṛta and Tretā who form the seat and shoes as they were of divinity.

46. Then the worshipper should worship righteousness, knowledge, detachment and prosperity, towards the south-east as possessing the hues of camphor, saffron, gold and collyrium respectively.

47-48. At the centre of the lotus-shaped diagram and in its petals in the east etc. one should worship the energy goddesses—*Vāmā*, *Jyeṣṭhā*, *Raudrī*, *Kālī*, *Kālavikarīṇī*, *Balavikarāṇī* and *Balapramathanī* in order as holding the chowries and as conferring boons and offering protection.

49. One should worship (the goddesses)—*Hām*, (salutations) to *Sarvabhūṭadamanī*, (salutations) to *Manonmanī*, to *Kṣīti*, to *Śuddhavidyā* at the extremities of the petals (of the lotus diagram) as also the seat as spread over the component parts of the universe.

50-51. The lord of white complexion, possessing five faces and ten arms, all-pervasive, bearing the crescent moon and

1. The five *mantras* of the five brahman forms of Śiva.

carrying weapons—spear, sword, lance, and staff in the right hands and a drum, citron, blue lotus, a string and a waterlily in the left hands should be located on the lion-seat.

52-54. The image of Śiva possessing thirty-two characteristics (should be installed) at the centre. *Hām, ham, hām* (salutations) to the image of Śiva. After having meditated upon the self-luminant Śiva, the *mantra* should be led to the spot sacred to Śiva after leaving below the place sacred to Brahmā. Then (the worshipper) having meditated upon that Supreme form of Śiva, effulgent with the splendour of the moon, as a luminous point at the middle of the forehead and being invested with the six constituents, with flowers in folded palms, should deposit (those flowers) on the form of (Goddess) Lakṣmī.

55-57. *Om, hām, haum* salutations to Śiva. (The deity) should be invoked with the invoking *hṛd (mantra)*. Having established Śiva with the *sthāpani (mudrā)*¹, and placed near (that) should be checked with Niṣṭhūrā and Kālakāntī concluding with *phaṭ*. After having removed obstructions by sending them away and making obeisance by (showing) the *liṅga-mudrā*, it should be covered with the *hṛd (mantra)*. The invocation should follow it. Then standing in front of the image he should repeat. "Let you be located and firmly established. O lord ! I am in your presence."

58. The (rite of) *avagunṭhana* signifies the presence and super vision of the God and the exhibition of one's devotion (to the God) from the commencement to the end of the act.

59. After having done the accomplishing act with the six *mantras*, the (rite of) *amṛtikaraṇa* should be performed by mentioning different parts of the body along with the body.

60-61. The worshipper should permeate his heart with the energy of consciousness of Śambhu (Śiva). Similarly, (he should contemplate) the tuft of hair of Śiva as formed of the eight-fold glories. The worshipper should contemplate the invincible energy of God as forming his armour, the unbearable prowess of God which removes all impediments (and the words) salutations, *svadhā, svāhā* and *vauṣaṭ* (should be appended) in order.

62-65. The water for washing the feet should be offered.

1. Formation with the fingers denoting firm establishment.

preceded by the recitation of the *hṛd* (*mantra*). The water (should be offered) at the lotus feet and the water for the rinsing of the mouth at the face of the image, the respectful offering at the head of the lord along with the *dūrvā* (grass), flowers and unbroken rice. Having purified the supreme lord with the ten purifications thus, one should worship with the five kinds of services such as the flowers etc. as laid down (in the code books). Having sprinkled and rubbed (the image) with salt, mustard seed etc., it should be slowly bathed with drops of water, flowers, perfumes, milk, curd, ghee, honey and sugar successively.

66. The defects in the above materials should be rectified by worshipping with materials along with the recitation of *Īśa mantras*. Lord Śiva should be bathed with water and fragrance with the principal *mantra*.

67-68. Having applied the paste of barley, it should be bathed copiously with cold water and also with fragrant water according to one's ability. Having wiped it dry with a clean cloth, the preliminary offering of water should be given. The hand should not be moved over the head (of the image). The *liṅga* should never be left without any flower on its head.

69. Having smeared it with sandal etc. and worshipped with flowers with the *mantras* of Śiva, the vessel for holding the perfumes should be consecrated with the weapons (*mantra*) and worshipped with the *mantras* of Śiva.

70. The bell consecrated by the weapon (*mantra*) should be taken and the incense should be offered. The water for rinsing should be given then (with the repetition of) *svadhā* at the end and with the *hṛd mantra*.

71. Having shown light for the idol in the night, then water for rinsing should be offered. After having made obeisance to god and taking his permission, eatables and other articles of enjoyment should be offered.

72. The heart should be worshipped in the south-east, the moon on the north-east, the golden-coloured Śiva together with the tuft and blood on the south-west, Kṛṣṇa and armour on the north-west.

73. These gods having four faces and four arms should be worshipped in the petals in the east etc. along with the divine weapon similar to thunder and fierce teeth.

74. *Haum* salutations to Śiva at the base, *Om hām hūm him hom* in the head, *hṛm* to the tuft, *haim* to the armour, *haḥ* to the weapons and to one with the attendants.

75-76. Waters for washing the feet, for rinsing the mouth and respectful offering, perfumes, flowers, incense, lamp, food offerings and water for rinsing again, should be given to lord Śiva. Intertwined blades of *kuśa* and unbroken rice should be placed on the head (of the image) of the lord. Perfumes, betel, piece of cloth for wiping the face and a mirror (should also be offered to the deity).

77-78. After having repeated the principal (*mantra*) eight hundred times, the sword of the lord covered by the sheath, protected by the *kuśa* and flowers and consecrated by *hṛd* (*mantra*) along with the unbroken rice and with the *udbhava mudrā* (a formation made with the fingers indicating generation). O most mysterious ! Accept this repetition (of *mantra*) for our welfare.

79-81. "May there be success for me by this by your presence here". Having recited this verse at first, the worshipper should offer to Śambhu (Śiva) the waters of respect with the right hand with (the repetition of) the principal *mantra*. Whatever good or bad that I may do O lord ! let it be cast off from me who am in the region of Śiva. *Hūm kṣaḥ* O Śaṅkara, Śiva is the giver, Śiva is the enjoyer, Śiva is all this universe.

82. Śiva is victorious everywhere. I am identical with Śiva. After having repeated these two verses, the *japa* should be dedicated to the lord.

83. One-tenth (should be dedicated) to the limbs of Śiva. Having offered the waters of respect, one should adore (the deity). After circumambulating (the deity), one should bow to the eight-formed (representing the five elements, sun, moon and *yajamāna*) deity by prostrating (the eight limbs touching the ground). After salutation (the deity) should be worshipped in a picture or in the fire by meditation etc.

CHAPTER SEVENTY-FIVE

Mode of installation of the fire

The God said :

1. (The worshipper) should enter another room unseen with the vessel containing water for offering in his hand and should look to the arrangements of the materials essential in the performance of a sacrifice, as it were, with a divine eyesight.

2. He should look at the sacrificial pit with his face turned towards the north. The sprinkling and beating the water with the *kuśa* should be done by (repeating) the *mantra* of the weapon and the consecration should be done with the *mantra* of the armour.

3. The digging out (a piece of earth), filling and levelling with the sword should be done with (the *mantra* of) the armour and bathing and division into parts (should be done) with the *mantra* of the arrow.

4. The (rites of) cleansing, anointing, fixing the crescent form, investiture of the sacred thread and worship (should be done) always by the *mantra* of the armour.

5. Three lines should be drawn in the north and one below them (should be drawn) so as to face the east. Whatever defects in them may be made good by touching them with the *kuśa* and the *astramantra* of Śiva.

6. A quadrilateral figure should be drawn with the *kuśa* by the *mantras* of *vajrikaraṇa* (establishing firmly) and *hṛd*. The vessel for the rosaries should be laid with (the *mantra* of) the armour. The seat should be laid with the *hṛd mantra*.

7-8. The Goddess of speech along with the God should be invoked therein and worshipped. The consecrated fire brought from a holy place and placed in a pure receptacle, after leaving aside its parts presided over by the demons and purified by the divine look etc., the three fires *audārya*, *aindava* and *bhauta* should be made into one.

9-10. *Om hūm* (salutations) to god of fire. (The deity) should be established with the principal *mantra* of the fire. The fire which has been invoked with the vedic hymns and made immortal by showing the *dhenumudrā* (formation with the fingers representing a cow), and protected by *mantras* of weapons should

be covered by the armour. It should be worshipped by waving over the pit thrice and circumambulation.

11. Having meditated upon (the fire) as an element of Lord Śiva, (the worshipper) should contemplate it as lying dormant in the womb of Goddess of speech and cast by the Lord of speech.

12. The worshipper should have his knees resting on the ground and put the fire in his front with the *hṛd mantra*. Then the seeds of fire in the vicinity should be gathered at the centre.

13. The collection of clothes, purification and offering of water for rinsing the mouth (should be done) with the *hṛd (mantra)*. Having worshipped the dormant fire, it should be protected by (the recitation of) the *mantra* of the shaft.

14. The embryo fire should be contemplated as tied around the wrist of the goddess as a bracelet. The fire should be worshipped with the *sadyojāta (mantra)* for the impregnation.

15. Three oblations to the fire should then be offered with (*hṛdayamantra*. For the *pūṁsavana* (rite) (for the determination of the sex of the foetus) (generally performed) in the third month it should be worshipped on the left side.

16. Three oblations containing drops of water should be offered with the head. The *simantonnayana* (rite) (parting of the hair on the head) (performed) in the sixth month should be done after having worshipped the fire.

17. Three oblations should be offered into the fire, after having determined the formation of its face and body by one who wants to restore or open up the face.

18. As before the *jātakarma* (the purificatory rite on the birth of a child) and *ṛtukarma* (the rite after the first menses) (usually performed) in the tenth month should be performed by kindling the fire with *darbha* etc. (Mental) bathing (should be done) to remove the impurities of the pregnancy.

19. After having mentally contemplated the golden bracelet of the goddess one should worship with the *hṛd (mantra)*. He should sprinkle with water consecrated by the *mantra* of the weapon for the immediate removal of impurities after the birth of a child.

20. The pitcher outside the receptacle for the sacred fire should be touched with the weapon (*mantra*) and (water) should be sprinkled over with the (*mantra*) of the armour. The ends of

the *kuśa* which form the boundary (of the sacrificial pit) and placed on the north and east (should be washed with water) with (the *mantra* of) the weapon.

21. The periphery of a circle around (the fire) should be determined with the *kuśa*, previously consecrated with the weapon and *hṛd mantra* and then the cushions inscribed within it should be spread out by (reciting) the weapon *mantra*.

22. Five sacrificial sticks dipped in clarified butter should be offered into the fire with the repetition of the principal *mantra*. Brahmā, Śaṅkara, Viṣṇu and Ananta should be worshipped with the *hṛd (mantra)*.

23. The gods located in the periphery (of that circle) should be worshipped in turn with unbroken rice. The gods Indra to Īśāna who are directly facing the fire and are having their places inside the circle should be worshipped in their own regions with the *hṛd (mantra)* "Protect this child (fire) by removing all obstacles, that might befall it."

24-28. One should then make them hear this command of Śiva. He should then take the sacrificial spoon and the ladle, heat them on the fire and touch them with the base, middle and tips of the *darbha* with face downwards. In the place touched by the *kuśa* the three principles relating to the soul, knowledge and Śiva should be located duly with the sounds *hām*, *hrim*, *hūm* and *sam*. Having located the goddess in the sacrificial spoon and Śambhu (Śiva) in the sacrificial ladle with the *hṛdaya mantra*, their necks being girdled with three strings (of thread) and worshipped with flowers etc., *kuśas* should be placed on them and they should be placed on the right side.

29-32. Having gathered the clarified butter of the cow that has been purified by looking at it and after having contemplated one's own Brahma form and carrying that clarified butter, one should wave it over the pit and move it round and round in the south-east. Again having contemplated the Viṣṇu form, one should hold the clarified butter and carry it towards the north-east, it should be offered to Viṣṇu (into the fire) with the tips of the *kuśa* and with the *mantra* of the head ending with *svāhā*. Similarly, one should conceive the form of Rudra (Śiva) as a point in one's own navel and meditate. One should sprinkle water over that with two *kuśas* of the length of a span and held with the ring finger and thumb.

33. Water should be sprinkled over the fire in front (of the worshipper) (with the two *kuśas*) held (as above) accompanied by the *mantra* of the weapon. Similarly, the worshipper should again sprinkle water (over the fire) in front of him with the *hyd* (*mantra*).

34. The burnt ashes of *darbha* collected with the *hyd* (*mantra*) should be purified by striking with the implements and with the other lighted *darbha* it should be taken out and lighted.

35-36. The *darbha* burnt by the *mantra* of the weapon should again be thrown into the fire. Having put the knotted *darbha* of the length of a span in the clarified butter, one should contemplate the two for nights, the three arteries *idā* etc. in the clarified butter and offer the clarified butter divided into three parts as oblation unto fire with the sacrificial ladle in order with (the syllable) *sva* and *hā*. The remaining part of the clarified butter should also be offered to the fire successively.

37. *Om hām* oblation to god Agni. *Om hām* oblation to god Soma. *Om hām* oblation to the gods Agni and Soma. (The above oblations should be offered into the fire) for the purpose of opening (as it were) the three eyes of the fire god in his face.

38. The fourth oblation should be offered with the sacrificial ladle filled with clarified butter. *Om hām* oblation to fire-god for the offering of a right sacrifice. After having consecrated in the six parts of one's body, (the fire god) should be invoked with the *dhenumudrā* (posture with the fingers representing a cow).

39. Having covered it with the armour, the clarified butter should be protected by the *mantra* of the shaft. The clarified butter should be purified by sprinkling water and offering a drop of it into the fire along with the *hyd* (*mantra*).

40. The rites of uniting the mouths of the fire should be performed as follows. *Om hām* oblations to Sadyojāta. *Om hām* oblations to Vāmadeva. *Om hām* oblations to Aghora. *Om hām* oblations to Tatpuruṣa. *Om hām* oblations to *Īśāna*. Thus with oblations to one by one, one should do the union of the (different) faces.

41-42. *Om hām* oblations to Sadyojāta and Vāmadeva. *Om hām* oblations to Vāmadeva and Aghora. *Om hām* oblations to Aghora and Tatpuruṣa. *Om hām* oblations to Tatpuruṣa and *Īśāna*. Thus the union is done in order with the recitation of

these *mantras*. With the flow of ghee from the sacrificial ladle taking it from the fire through the angular points such as north-west, south-west, and ending with north-east, one should unite the faces. Om hām oblations to Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna. Thus its form and other faces should be contemplated in the face of one's liking.

43. Having worshipped the fire in the north-east and offering three oblations with the *mantra* of the weapon, (the worshipper) with his entire soul should contemplate—"O Fire-God ! you are the divine essence of Śiva."

44. Having worshipped the parents with the *hṛd* (*mantra*) and left them aside, the final oblation which concludes the rite should be offered as laid down with the principal *mantra* ending with *vauṣaṭ*.

45. Then one should worship the resplendent, Supreme God attended upon by the attendants and retinue, after having invoked him in the lotus of his heart as before. He should offer waters of oblation to Śiva after having requested his permission.

46. Having established a union among the god of the sacrificial fire, god Śiva and his soul situated in his arteries, (the worshipper) should offer oblations with the principal *mantra* befitting one's capacity and using one-tenth of *mantras* as a supplement.

47. A *kārṣika* (a particular weight) of the clarified butter, milk and honey and a *śukti* (twice that of *kārṣika*) of the curd and a handful of sweet porridge (should be) offered.

48-49. The worshipper should offer as deemed fit the oblation with all the eatables, a handful of fried grains, three pieces of roots and an equal number of fruits. Five half-mouthfuls of cooked rice, bits of sugarcane of the length of a span and stems of sacrificial creepers measuring two fingers in length should be offered into the fire.

50. The oblations of flowers and leaves should be according to their own measure. The sacrificial twigs should measure ten fingers in length. The camphor, sandal, saffron, musk and an ointment made of camphor, aggallochum and *kakkola* in equal parts (should also be offered).

51. (The worshipper) should make an oblation of the *kalāya* (a leguminous seed) and *guggulu* (a fragrant gum-resin) of the

size of the kernel of the jujube fruit and eight parts of the roots as laid down.

52. The oblation should thus be completed with the (principal *mantra*) *brahmabija* (*om*) with sacrificial ladles filled with clarified butter holding the ladle in such a way as to have its cup part downwards.

53-56. Having placed a flower at the head of the spoon and then holding it first with the left hand and then with the right hand and (showing) the *mudrā* denoting the conch he should stand up half erect with feet evenly placed and eyes fixed upon the end of the ladle and holding the base of ladle pressed against his navel. Then one should rouse up the stream of his pure consciousness through the *suṣumnā* (nerve centre below the spiral chord) and carry it to the base of his left breast vigilantly and tell the principal *mantra* ending with the *vaṣaṭ* in a low tone. The clarified butter should be offered having a flow of the measure of the barley.

57. Water for rinsing the mouth, sandal, betels etc. should be offered. (The worshipper) should meditate in his greatness with devotion and then offer salutation.

58-59. After having worshipped the fire well with (the *mantra* of) the weapon ending with *phaṭ* and showing the *samhāra mudrā* (the posture of the fingers conveying destruction) and uttering "Pardon me", the gods who reside in the periphery (of the mystic circle) should be placed in the lotus of the heart with extreme devotion with the *hyd mantra* after taking a breath.

60. All the edibles (got ready for the worship) should be taken and kept in two circular diagrams. Offerings should be done both inside and outside in the vicinity of sacrificial pit in the south-east.

61. *Om hām* oblations to Rudras in the east and in the same way to the mothers in the south. *Hām*, oblations to the *gaṇas* on the west. This offering is for them.

62. And *hām* to the *yakṣas* on the north, *hām* to the planets on the north-east, *hām* to the *asuras* on the south-east, *hām* oblations to the *rākṣasas* in the south-west.

63. And *hām* to the *nāgas* on the north-west, and to the stars at the centre. *Hām* oblations to the constellations in the south-east, and then to the *Viśve* (*devas*) in the south-west.

64-65. It is said that the offering for the guardian of the ground is inside and outside in the west. (Oblations should be made) to Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Kubera and Īśāna in the east etc. outside in the second *maṇḍala*. Salutations to Brahmā on the north-east.

66. Oblations to Viṣṇu in the south-west. The offerings for the crows etc. (should be) outside. The *mantras* for the two offerings in one's soul should be by the *saṁhāramudrā* (posture with fingers indicating destruction).

CHAPTER SEVENTYSIX

Mode of worshipping Caṇḍa (attendant of Śiva)

Lord said :

1. (The worshipper) should approach (the image of Lord) Śiva and address as follows: "O Lord ! accept the merits of the worship and the oblations offered by me."

2. We should convey these to the lord with a firm mind along with the respectful offering of water and uttering the principal *mantra* preceded by the *hṛdbija* (*om*) and the exhibition of the *udbhava mudrā* (a posture of fingers representing generation).

3. Then having worshipped as before and praising with hymns and saluting, (the worshipper) should offer the respectful offering of water with his face turned away (from the image) and should say "Pardon me".

4. The *liṅga* should be discharged by uttering the *mantra* of the weapon ending with *phaṭ* coupled with the divine *nārācamudrā* (formation with fingers representing an iron arrow), it should be merged with the *mantra* of the image.

5. After having worshipped god on the platform and having merged in himself the collection of *mantras* as laid down, the worship of Caṇḍa should be made.

6. *Om* salutations to Caṇḍeśāna. Salutations to the image of Caṇḍa at the centre. *Om, hūm phaṭ* oblations to Dhūlicāṇḍeśvara. Thus he should be invoked.

7. *Hūm phaṭ* to Caṇḍa at the heart. Then *om* to Caṇḍa on the head. *Om hūm phaṭ* to Caṇḍa on the tuft, to Caṇḍa, the protector and armour.

8. So also to Caṇḍa as the weapon *hūm phaṭ*. One should meditate on Caṇḍa, born of the fire of Rudra and as carrying the mace, axe, rosaries and the anchorite's pitcher and as having a dark complexion.

9. The four-faced deity should be worshipped in the half-crescent shaped axe weapon (of Caṇḍa). One should repeat (the *mantra*) befitting one's capacity, being one-tenth of the principal worship.

10. Except the offerings such as the cow, earth, gold, clothes, gems and ornaments, the remains of offerings should be offered to Caṇḍeśa.

11. Being ordered by Śiva, I have offered to you these articles of food and drink, betels, garlands and scented pastes, the remnants of offering.

12. O Caṇḍa ! may all these acts of service (undertaken) by me by your order (be agreeable to you). Any shortcoming or redundancy out of my ignorance may be made complete always.

13. Having submitted to the lord thus and offered the respectful water and contemplated his form, the *mantras* should be merged with the self with the *mantra* of the destructive deity and showing slowly the *saṁhāra mudrā* (formation with the fingers (representing destruction) along with the principal *mantra* and taking a breath. The offering such as flowers etc. should then be removed and that place cleansed with cowdung dissolved in waters. After offering water respectfully one should conclude by rinsing one's mouth and do any other worship.

CHAPTER SEVENTYSEVEN

Mode of worshipping Kapilā (the Cow)

The Lord said :

1. I shall describe to you the mode of worship of *Kapilā* (the cow). The cow should be worshipped with these *mantras*. *Om*

salutations to you O Kapilā, one makes us rejoice, the abode of bliss. Salutations to you.

2. *Om* salutations to you O Kapilā of good disposition. O Kapilā, as effulgent as Śurabhi (the divine cow, daughter of Dakṣa and wife of Kaśyapa). *Om* Kapilā, the good-minded, salutations. *Om* salutations to the bestower of enjoyment and emancipation.

3. O Daughter of Śurabhi ! the Mother of the universe ! Giver of ambrosia to the celestials ! Granter of boons ! Accept this morsel of food and grant me all my desires.

4. You had been worshipped by Vasiṣṭha and the learned Viśvāmitra. O Kapilā ! Take away my sins and the bad acts of mine.

5. (Let there be) cows always in front of me. (Let there be) cows behind me. (Let there be) cows in my heart also. I am dwelling in the midst of cows.

6. May you accept the morsel of food offered by me. After repetition (of the *mantra*) let me be pure like Lord Śiva. After having worshipped the books of learning one should bow at the feet of the preceptor.

7. One should bathe (again) at noon and worship (Lord) Śiva with *aṣṭapūṣpikā*. The *aṣṭapūṣpikā* is the worship of the image, seat and the limbs of (the image of) Śiva.

8-9. The cooked food should be brought into the well-cleansed kitchen at mid-day. Then after the recitation of the *mṛtyuñjaya mantra* (that which conquers death) seven times and ending with the *vausaṭ*, the food should be sprinkled with drops of water with the *darbha* and conch. The entire food should first be dedicated to Śiva after lifting them up.

10. Then half of the above should be set apart for oblation at the fire-place. After having purified the fire-place as per rules, the oblation (should be done).

11-12. Having made the oblation once in the fire around one's navel one should gather the seed of fire with the breath drawn in and after taking it through the places of the letters, one should meditate on it as "You are the fire of Lord Śiva" and it should be put at the fire-place. *Om hām* obeisance to fire-god—as also *hām* obeisance to Soma.

13. Obeisance to Sun-god, to Jupiter, the lord of people. (Obeisance) to all gods and to all Viśvedevas.

14. *Hām* obeisance to fire-god, for offering a right sacrifice. One should worship these in the east and other directions. After having made oblations ending with the word *svāhā* one should bid farewell after seeking forbearance.

15. One should worship (the god of righteousness) on the right-hand side of the fire-place. "Salutations to the god of righteousness. The lord of unrighteousness (should be worshipped) on the left-hand side in a vessel containing sour gruel.

16. Lord Varuṇa (should be worshipped) as the transformer of the sap and as the lord of fire in the waters. Lord of obstacles (Vināyaka) (should be worshipped) at the entrance. Obeisance to Subhagā at the grinding stone.

17. *Om* obeisance to Raudrikā and Girikā. Obeisance; one should worship in the mortar. Obeisance to the pestle, the weapon dear to Bala (rāma). It should be worshipped.

18-19. The two gods mentioned (should be worshipped) in the broomstick and the god of love in the bed. Having offered oblation to the trunk for the presiding deity of the ground at the middle stump one should eat from a golden vessel or in the petals of the lotus etc. The preceptor, the worshipper and the son should maintain silence at the time of this vow.

20-22. (The leaves) of the *vaṭa*, *aśvattha*, *arka*, *vātāri*, *sāla* and *bhallātaka* should be discarded. After having rinsed the mouth with water, five oblations should be offered with the five *prāṇas* (winds in the body) together with the *praṇava* (*om*) ending with *svāhā* (oblations). The fire in the belly should be kindled. With the secondary winds (in one's body) viz., *nāga*, *kūrma*, *kṛkara*, *devadatta* and *dhanañjaya*, oblations (should be made). Having offered food with the waters of *āpośāna* (prayer repeated before and after eating), one should drink the rest of the water.

23. You are an ambrosial seat. Oblations for the vital winds should be made as before. Oblations to the *prāṇa*, *apāna*, *samāna*, *udāna*, and *vyāna*. Having eaten food, water should be sipped. (The *mantra* for that) is "you are the ambrosial covering." Thus the food and the winds in the body (are worshipped).

CHAPTER SEVENTYEIGHT

Mode of investiture of the sacred thread for the deity

The Lord said :

1. I shall describe the (mode of) investiture of the sacred thread (for the deity) which completes the acts of worship etc. (It is of two kinds), the daily routine (without any motive) and the other being undertaken to be done with a motive.

2. It should be done on the eighth or fourteenth day of the bright or dark fortnights in the months of *āṣāḍha* (July-August) or *śrāvaṇa* (August-September) or *bhādrapada* (September-October).

3-4. Or it should be done on the first day of either fortnights during the (above) months upto *kārttika* (October-November), for (the images of) the fire god, Brahmā, Ambikā, Ibhāśya (Gaṇeśa), Nāga (lord of serpents), Skanda, Arka (Sun), Śūlin, Durgā, Yama, Indra, Govinda (manifestation of Viṣṇu), Smara (God of love), Śambhu (Śiva) and other gods. (The threads should be) made of gold, silver and copper in the *kṛta* (first one among the four eras) and other *yugas* (eras).

5-6. A cotton (thread) or silk thread or the one made of (fibres of) lotus should be used in the *kali* (*yuga*) (the last). The *praṇava* (*om*), moon, fire-god, Brahmā, serpent-god, Guha (son of Śiva), Hari (Viṣṇu), Sarveśa and other gods would reside in the nine component strings (of the thread). The *uttama* (excellent) and other classes (*madhyama* and *adhama*) would be those which contain one hundred and eight (strings) or half of that or a quarter of that.

7. Or it should be made to contain eighty-one or thirty-eight or fifty strings having binding knots at equal intervals.

8. The breadth of the thread should be twelve or eight or four finger lengths or else it should be equal to the breadth of the *liṅga*.

9. (In length) it should be touching the pedestal (of the image) or (should be equal) to a quarter of the length of the deity as a whole. The descent of the Ganges should be accomplished by washing with pure (water).

10-11. The knots should be made with (the *mantra* of) Vāma (deva), purified with that of Aghora, dyed with the paste

of saffron, sandal, musk, yellow pigment, camphor, turmeric and red chalk etc. with that of (Tat) puruṣa. There should be ten knots or equal to the number of strings.

12-13. The inter-space between the knots (should be) one, two or four finger lengths in such a way as to make it elegant. The knots are known as *sadāśivā*, *manonmanī*, *prakṛti* (nature), *pauruṣī* (relating to the *puruṣa*), *virā* (valorous), *aṇarājītā* (invincible), *jayā* (victorious), *viṇayā* (victorious), *ajītā* (unconquered), *sadāśivā* (always auspicious), *manonmanī* (expanding intellect), and *sarvamukhī* (omniscient) which confer good.

14. The sacred thread for the moon, fire-god and sun should be done similar to that for Śiva, in the heart, or in their own image or in a book or in that of the preceptor or the *ganas*.

15. In the same way there should be one in each one of the pitchers of the door-keeper and the presiding deity of the directions etc. The sacred thread for the *liṅga* should measure from one to nine cubits in length.

16-18. The number of knots (in a thread) of the *ṛddha* (class) should be twenty-eight, the number for other classes being eighteen and eight respectively, their breadth in all being proportionate with the breadth of the *liṅga*. On the seventh or thirteenth day of a fortnight (one should) become clean and do his daily rites. Then (he) should adorn the place of worship with flowers, cloth etc. in the evening and should perform the *naimittika* (rites done with some motive), especially the waters of oblation.

19. After having taken possession of the sacred ground, the sun-god should be worshipped. After rinsing his mouth, the preceptor should do the rite of accomplishment (mentioning the names of the parts of the body along with the *mantras*). Water should be offered with respect with the *praṇava* (the syllable *om*).

20. The threshold should be sprinkled with water with the *mantra* of the weapon (and) the worship should be duly commenced from the east. *Hām* (obeisance) to the entrance to the *sāntikalā* (digit of peace); (obeisance) to the *vidyākālā* (digit of knowledge).

21. (Obeisance) to the digit of non-action, to the one digit

known as existence. The warden of the god should be worshipped at the top sides of those doors, two at each (as follows):

22. (Obeisance) to Nandin, to Mahākāla, to Bhṛṅgin, to Gaṇa, to Vṛṣabha, to Skanda, to Devī and to Caṇḍa in order.

23. In the case of worship being undertaken without any motive, the preceptor, having entered and worshipped the guardian deities at the western entrance, and after purification of materials, should offer water of respect.

24. After having done the sprinkling (of water) etc., and collected the materials for the rite, consecration with *darbha*, *dūrvā* and flowers should be made with the *mantras* like *hṛd* etc.

25. After having permeated thus with the essence of Śiva, one should place it on his head. I am Śiva, the first being, omniscient and I have the importance in the rites.

26. The preceptor (holding) the sword of knowledge in his hand should deeply contemplate the lord. Subsequently he should go to the south-western direction and pour (the washings etc.) with his face turned towards the north).

27-28. The respectful water offering, the *pañcagavya* (the five things got from a cow) and all other (articles of worship) which have been purified by means of rites at the end of cross-roads and by divine look etc. and put in the sacrificial pavilion, one should collect the bunch of *kuśa* lying scattered, place them over the little jar in the north-eastern direction.

29. The presiding deities of the place should be worshipped in the south-west and (Goddess) Lakṣmī at the entrance. The pitcher is placed on all kinds of grains facing the west.

30. Then the bull-riding God and the pitcher (*varddhani*) placed on the lion (should be worshipped) with the *praṇava* (*om*). Lord Śiva should be worshipped in the jar with his attendant gods and the weapons in the *vardhani*.

31-32. Indra and other guardian deities of directions, Brahmā, Viṣṇu and Śiva (should be worshipped) in the (different) directions. Having taken the *vardhani* (in the hand) behind the pitcher, the preceptor should read out the mandate of Lord Śiva in all directions commencing with the east and ending with the north-east. (The entire ground) (should be made wet) by an unbroken flow of water (along) with the recitation of principal *mantra*.

33-35. This should be moved around in all directions

for the sake of protection as if it were the weapons. Having placed the pitcher in the east, the lord should be worshipped in the pitcher placed foremost at the front firmly, while there should be one for the weapons to the left of it. The weapons located with the *praṇava* (*om*) (should be worshipped with the *vardhani*). Then the union of the two, the base and the *liṅga* should be accomplished by (showing) the *liṅga mudrā* (posture of the fingers representing the *liṅga*). Then the sword of knowledge should be dedicated to the (consecrated) pitcher. The principal *mantra* should then be repeated.

36-37. Protection should be spelled out with a tenth (of the *mantra*) in the *vardhani*. After having worshipped Lord Gaṇeśa (lord of the *gaṇas*) in the north-west and Lord Hara (Viṣṇu) with the five sweet things (milk, sugar, ghee, curd and honey), the fire sacred to Śiva should be worshipped in the sacrificial pit as before and bathed after having made the sacrificial gruel duly purified by the *sampāta* (residual) oblation.

38. It should be divided with the *kuśa* into three parts respectively consecrated to the god, the fire-god, and the soul, of which the former two should be offered to Lord Śiva and the fire-god and the part consecrated to the soul should be kept apart.

39. (The stick for) cleansing the teeth should be offered on the east by (repeating the *mantras* of) the weapon and arrow, and (a piece of) earth on the west or south with the (a) *ghora* and *śikhā* (*mantras*).

40. Water reduced in quantity (should be offered) on the north with the *sadyojāta* and the *hṛd* (*mantras*). Perfumed water (should be offered) on the north-east with the *vāma* (*deva*) and *śiras* (*mantras*).

41. The five things got from a cow and flowers like *palāśa* and lotus (should be cast) all around. Flowers should be offered on the north-east and the yellow pigment on the south-east.

42. The *agallochum* (should be offered) on the south-western direction and all the articles for oblation in four equal proportions on the north-west with the *sadyojāta* (*mantra*) and with the *kuśa*.

43-44. (An anchorite's) stick, rosary, loin-cloth, alms bowl, collyrium, saffron, oil, a small stick (for applying the collyrium), comb, betel (leaf), and mirror should be offered to the image of the god. The yellow pigment (should be offered) on the north.

45. He should offer a seat, a pair of sandals, a vessel, an upper cloth and an umbrella on the north-east with the *mantra* of the lord for the satisfaction of *Īśāna* (one of the five forms of

Śiva). The sacrificial porridge together with the clarified butter and perfumes etc. should be offered on the east.

46. Having gathered the sacred threads and sprinkled them with the waters offered as respect, they should be led to the presence of fire after purifying them with the *samhitā mantras*.

47-48. After having covered them with the hide of the black antelope and remembering the eternal blissful one, the witness of all deeds, the protector, the one without any change, that Śiva, with the application of *sva* and *ha* (*mantras*) and *samhitā mantras*, the sacred threads should be purified. Twenty-one water vessels (should be got ready).

49. The room (for worship) etc. should be girdled by threads. Perfumes etc. should be offered to the sun-god, (who had already been) worshipped. After having rinsed the mouth, and doing the assigning, the water should be offered with respect.

50. Then (the worshipper should worship) the *vāstu* god along with the weapons, the guardians of the world, Nandin and others by (mentioning) the name of each in the pitcher of (lord) Śiva after adding perfumes.

51-52. Vardhanī, lord of obstacles, the preceptor should be worshipped. Then the sacred thread smeared with (the paste of) all herbs and perfumed with the flowers and *dūrvā* and purified with the *mantras* should be held between the folded palms. *Om* ! (salutation to you) the regulation for rectifying any omission in regulations.

53. O lord ! I invoke you and that which yields the desired boon. O lord of entity and non-entity ! You bless me, one who worships, with that success.

54-55. O Śambhu (Śiva) ! Obeisance to you at all times and by all means. Be pleased with me. O lord of celestials ! You have been invoked along with the goddess, lords of *gaṇas*, lords of *mantras*, guardians of the world and attendant gods. I invoke you. This sacred thread is for you in the early morning.

56. O supreme lord ! By your command I shall do the prescribed routine. Thus one should invoke the lord and do the *amṛtikaraṇa*¹ rite by drawing in the breath.

57. Having recited the principal *mantra* for Śiva, it should be dedicated to (lord) Śiva. After completing the recitation

1. Mental identification of the parts of one's body with those of the lord.

(of *mantra*), praises, and obeisance, (lord) Śambhu (Śiva) should be bid adieu.

58-59. Having made oblation with the third part of the gruel in the fire (permeated with the essence) of Śiva, (oblation should be made) for the residents in the quarters, the lords of the quarters, the spirits, the mothers, *gaṇas*, Rudras, guardians of the region. Obeisance. This oblation is given. The oblation is made for the (guardian) elephants of the quarters east etc. and to the regions.

60. After having rinsed the mouth, the oblation should be done for the rectification of omissions in the observances. After doing the final oblation, the fire should be put out.

61-62. Then *om* oblations to fire (god), to Soma, *om* oblations to fire and Soma. So also to fire-god, the accomplisher. After having made four oblations, the union of the gods respectively worshipped in the sacrificial pit and the mystic circle of lord Śiva should be brought about.

63-64. Then the union should be made by the method of assigning in the different parts of the body. Then the sacred threads should be placed in a vessel made of bamboo along with (the *mantras* of) weapons and armour and consecrated with the (*mantras*) of the digits. The six articles of worship should be consecrated with the principal *brahma* (*mantra*) (*Om*). (The *mantras* of) the heart, armour and weapon should also be united.

65. Having girdled the vessel with threads and worshipped it with the (*mantras* of) the parts of the body it should be offered to the lord of the universe with extreme devotion for the sake of protection.

66. After it has been worshipped with flowers, incense etc. and two theological books have been submitted, one should go near the feet of the preceptor and offer the sacred thread with devotion.

67. Having come out of the place and rinsed the mouth, one should worship five things got from a cow, the gruel and the stick for cleansing the teeth on three circles made with the cow-dung.

68. After rinsing the mouth again, one should remain awake singing songs and repeating hymns and should sleep at the end after fasting on a bed of *darbha* all the while contemplating on the lord.

69. Even one, who is desirous of cessation of births and deaths, should undertake in this way lying only on a bed of ashes, fasting and self-controlled.

CHAPTER SEVENTYNINE

Investiture of the sacred thread

The Lord said :

1. Having got up early in the morning, and finishing bathing the worshipper should enter the sacrificial shed after completing the twilight worship and remaining composed.

2. Having collected the sacred thread, and the deity not being given farewell, the sacred thread should be placed in a spotless vessel within a mystic diagram in the north-east.

3. Then the lord of celestials should be bid farewell and the materials of worship should be removed (from the body of the deity). He should again perform the two rites as before on the cleaned ground.

4. Then the gods—sun, the guardian deities of the entrance and of the directions the pitcher, *Īśāna*, *Śiva* and the fire-god should specially be worshipped, as usually done in the *naimittiki* (done with some motives) rites, elaborately.

5. (Having done) the *tarpaṇa* (appeasing) rite with the *mantras* and the oblation of expiation one hundred and eight times with (the *mantras* of) the arrows, the final oblation should be made slowly.

6. Having offered the sacred thread to the sun god and rinsing the mouth, (the worshipper) should offer it to the guardian deities of the entrance and of the directions, the sacrificial pitcher and *vardhanī* etc.

7. Then having sat in his own seat in the presence of lord *Śambhu* (*Śiva*), (the worshipper) should offer the sacred thread to one's own self, the *gaṇa*, the priest and fire-god.

8-9. *Om* O lord ! soul of the time, whatever has been ordained by you in my observances that which has been done. contradictorily, and omitted, and that which has been done

secretly O Śambhu let the contradictory thing become normal, the contradictory deed become refined, by this omniscient sacred thread and by your wish.

10. *Om* ! Complete this sacrificial observance ! Oblations to the lord of regulations, the principle of the soul, that which underlines the natural principle that is protected by the lotus-born Brahmā.

11-15. Having recited the principal *mantra* upto the end, lord Śiva should be worshipped with the sacred thread. Again in the principle of knowledge which is the end of all the learning and which is governed by Viṣṇu, one should invest the sacred thread having recited the *mantras* of Viṣṇu. Similarly, in the principle relating to Śiva, he should recite the *mantras* of Śiva and invest that deity with the sacred thread. O man of good practices ! In the case of those governed by all the deities one should recite the principal *mantra* upto the end after having recited the *mantras* of Śiva and the descent of the Ganges should be accomplished. In the case of those who desire to get release (from the cycle of births) it is said that the sacred thread should be invested with the *mantras* of Śiva relating to the knowledge of the soul. For those who desire to get enjoyment it has been pointed out (that the sacred thread should be invested) duly with (the *mantras* of) the principles of Śiva. The *mantras* should be uttered ending with 'oblation' or 'obeisance'.

16. *Om hām* oblations to lord Śiva, the lord of the principle of soul. *Om hām* oblations to (lord) Śiva, the lord of the principle of learning. *Om hām* oblations to (lord) Śiva, lord of the principle of Śiva. *Om hām* oblations to lord Śiva, the lord of all principles (of the universe). Having made obeisance to the descent of the Ganges, he should pray to it with folded palms. "You are the refuge for all beings. You reside in the movable and immovable beings."

17. "O Supreme lord ! You are the witness (of the acts) of beings by pervading inside the beings. By deed or thought or words I have no other being to resort to except you."

18-19. "O Great lord ! Whatever has been done defective in the *mantra* or deeds or in the materials (of worship) or in the repetition and worship in the daily (observances), may you complete them. O Supreme lord ! You are well-purified. You are pure and destroyer of sins. Every being in the

universe, the immovable and movable have been purified by you.

20-22. "O lord ! Whatever has been made defectively by me in my observances (let it be free) from becoming useless. By your mandate let all of them become united, being tied in a string." Having conveyed the recitation (of the *mantras*) to the lord and praising him devotedly, one should take up the vow after saluting the preceptor and as directed by him. (It should be) for four months, (or) three months, (or) three days or one day.

23-24. After having saluted the lord and seeking excuse, the votary should go near the sacrificial pit and cast four sacred threads for Śiva located in the fire, and worship with flowers, incense, unbroken rice etc. The oblation and holy thread should be presented to the Rudras.

25-26. Having entered inside and praising Śiva (the lord) should be bid adieu with salutations. After having made the expiatory oblation and oblation of sweet porridge, the final oblation should be offered and (lord) Śiva located in the fire should be bid farewell. Having performed oblations with the *vyāhṛtis* (the syllables *om bhūh*, *om bhuvah* etc.), the fire should be obstructed with *niṣṭhūrā* (scornful goddess).

27-31. Then four oblations should be offered to the fire-god and others. Oblation should be given outside along with a sacred thread to the guardian deities of all directions. Two theological books and a sacred thread should be offered. *Om, hām, bhūh* oblations. *Om, hām, bhuvah* oblations. *Om, hām svah* oblations. *Om, hām, bhūrbhuvah svah* oblations. After having done the oblations with the *vyāhṛtis*, four oblations should be made (as follows). *Om, hām* oblations to the fire-god. *Om, hām* oblations to the fire-god, one who accomplishes all desires. The preceptor should be worshipped as lord Śiva with clothes, ornaments and bed. All annual rites etc. of the performer (become) fruitful if the preceptor gets satisfied. The Supreme lord had said so. After having placed the thread on the body of the preceptor thus, the brahmins should be fed and offered clothes etc. with devotion. "O lord of celestials ! May lord Śiva get pleased by this gift of mine."

32. After having bathed in the morning (the investor) should perform his daily rites of prayer and worship and take

leave of (god) Śiva after having worshipped him and the sacred threads with eight flowers.

33. After having performed the *nitya* and *naimittika* rites as before in full, the sacred threads should be placed and lord Śiva should be worshipped in the fire after obeisance.

34. The expiatory oblation should then be done with the *mantras* of the weapons. The final oblation should then be given. One who is desirous of enjoyment should then submit the fruits of his acts to lord Śiva.

35. "May this rite of mine become fruitful by your grace !" One who is desirous of release (from the cycle of births) should do this act (as follows): "O lord ! May there be no bondage for me."

36. (Lord) Śiva located in the fire should be united with lord Śiva (in the solar plexus of the investor) by *nāḍīyoga* (assignment on limbs). The essence of fire should be drawn in one's heart and the fire should be discharged.

37. After having rinsed the mouth well, (he) should enter inside (the shed) and permeate the water of the pitcher with the essence of Śiva and bid farewell (after saying) "Pardon (me)".

38. After having taken leave of the guardian deities of the world, the sacred thread should be taken from the lord and placed on the Caṇḍeśvara (form of the lord) after worship.

39. The materials of worship along with the sacred thread should be submitted to him. In the alternative lord Caṇḍa should be worshipped on the sacrificial ground in the prescribed manner as before.

40. "Whatever annual rite has been done by me defectively, may that become perfect by your mandate, O lord ! Caṇḍa ! my master !"

41. Having thus submitted to the lord of celestials, he should be given farewell after obeisance and praise. After having removed the materials of worship (from the images) and becoming pure, the votary should bathe (the image) and worship (lord) Śiva. A man who remains even at a distance of five *yojanas* (a *yojana* is equal to about eight miles) from the preceptor (is deemed to be) pure.

CHAPTER EIGHTY

Mode of investiture with the fibres of Damanaka

The Lord said:

1. I shall describe the mode of investiture with *damanaka* fibres for the lord. It has to be performed as before. Once, the celestials were harassed by Bhairava, a form born of the anger of lord Hara (Śiva).

2-5. Hence, he was cursed by the foe of Tripura (Śiva) (saying), "Become a stump". Being pleased (after propitiation) the lord said, "Whoever propitiates you would get full benefits and not otherwise." The votary should address the tree by the (following) words of Bhava (Śiva) after having worshipped it with the vedic hymns on the seventh or thirteenth day (of a fortnight). "O (tree) born of the grace of (lord) Hara (Śiva) ! You be present here. For the sake of work of Śiva you have to be carried (home) as per the mandate of lord Śiva." (The tree) should be invited home and the consecration should be done in the evening.

6. Having worshipped the sun-god, Śaṅkara (Śiva) and fire-god as prescribed, the root (of the tree) should be placed on the west of the lord alongwith the (clump of) earth.

7. The stump (may be placed) on the left or on the head (of the image), the *dhātri* (myrabolan) on the north, the broken leaves on the south and its flower on the east.

8. The fruits and roots should be placed in a cup. Lord Śiva should be worshipped in the north-east. The lord should be invoked after having placed the five articles of worship in the folded palms and (later) placing them on one's head.

9. "O lord of celestials ! You have been invoked by me in the early morning ! O lord ! the merit of this penance has to become fully fruitful by your mandate."

10. After having kept the sacred remnants in the vessel covered, (the votary) should worship the lord of the universe with flowers etc., after having bathed early in the morning.

11-12. After having performed the *nitya* and *naimittika* rites, he should then worship with the *damana*. After having kept the remnants in the folded palms, lord Śiva, fire-god and the

preceptor should be worshipped with (the mantras) of the lord of the principle of knowledge of soul, the principal *mantras* of the lord ending with (the names of) Īśvara, with four handfuls (of offering). “*Oṃ haum* (obeisance) to the lord of sacrifice. Complete the sacrifice. Obeisance to the holder of the spear.”

13. “O lord ! Whatever has been in excess or in short in my acts let all that be complete by this investiture of the *damanaka* by me”. (Whoever performs this) would go to heaven after having obtained the benefits of all that is got in the month of *Caitra* (April-May).

CHAPTER EIGHTYONE

Mode of spiritual initiation

Lord said :

1-3. I shall describe the spiritual initiation for the sake of enjoyment and release from bondage, destroying one's sins and shattering bondages of impurities and illusion; by which, knowledge is gained by the disciple, that initiation (is considered) as yielding enjoyment and release. It is considered to be of three kinds. The first one is *vijñātakala* (cognisant of the beatitudes). The second one is *pralayakala* (a psychic state from which one can be cognisant of those attributes). The third one is *sakala* (clouded by worldly impurity). These deserve initiation in scriptures. The first (category) among these is free from all mental impurities, while the second is free from sinful acts.

4. The third variety can (hold communion) by prayer with the region from *kalā* to the earth. The initiation is also considered to be of two kinds—devoid of any hold and possessing a hold.

5. (The initiation) independent of any (external) aid is for the first two categories (among the three) and that which is dependent on any (external) aid is for (the third category) *sakala* (endowed with a form). (The initiation in the first sort) is done by the worship of Śambhu (Śiva) alone without any dependence.

6. That which is remembered as independent (is achieved) by an impact of strong piercing force by resorting to the image in the form of the preceptor and by rending asunder the (veil of) illusion.

7-8. That (initiation) in which Lord Śambhu (Śiva) does it, is spoken as dependant. The spiritual initiation is said to be of four kinds—*sabijā* (together with imparting of some *mantra*), *bijavarjitā* (without any *mantra*), *sādhikārā* (with some governance), *anadhikārā* (without any governance). They are described (now). A *sabijā* (type) is that in which the disciple is subject to the control of code of conduct laid down in the scriptures.

9-10. The *nirbijā* (variety) is intended for the incapable which is devoid of any code of conduct of the scriptures. The *sādhikārā* type of initiation shall be in the case of rites of daily nature and those done with a motive for the disciple and the preceptor. The *nirbijā* type of initiation is in those cases (where the disciples) possess characteristics as my two sons.

11. The *niradhikārikā* type of initiation allows one to undertake rites in which the disciple does not aspire for the fruits. This (initiation) may be of two kinds marked by the individual characteristics.

12. One consists of performance of acts preceded by (preparations of) sacrificial pits and mystical diagrams. The other one is composed of knowledge which is achieved by the operation of the mind.

13. In this way an initiation may be made by a preceptor who has the right (to administer). The *skandadīkṣā* may be done by the preceptor after doing daily rites.

14-17. (The preceptor) should purify the place from the spirits remaining in his own seat, having the *arghya* (waters of respect) in the lotus palm and worshipping the guardian deities of the threshold with *praṇava* (*mantra*) and after removing the obstacles and placing the weapons at the threshold. The special *arghya* offering should consist of sesamum, rice, white mustard, *kūśa*, *dūrvā*, unbroken rice, mixed with water, barley, milk and water. Then the materials (for worship) (should be done) pure with that water. (After putting) the mark and the worship of the self and of the seat, the materials (of worship) such as the five

things got from a cow, fried paddy, sandal, white mustard, sacred ashes, *dūrvā*, unbroken rice and *kuśa* should be purified as before with *mantras*.

18. The pure fried paddy which has been scattered should be consecrated with *mantras* of weapons along with incense and consecrated with waters with the *mantras* of implements and covered by armour.

19-21. Having made *darbhas* into different shapes of missiles so as to number thirtysix bunches, each measuring (the length of) a palm, which are capable of warding off multitudes of obstacles, and after having repeated the *mantra* of the weapon of Śiva seven times on the sword of knowledge continuously and having located in one's self, lord Śiva, the basis of all creation, the most sought after, and devoid of any form, one should deem himself as "I am (lord) Śiva". After having placed turban on the head one should adorn his body (in the following way).

22. He should besmear his right arm with the sandal paste. The lord should be worshipped in the prescribed way. This is how the head of Śiva is got ready.

23-25. Having located the luminous lord on one's own head with the *mantras* of Śiva, the doer should conceive himself as not different from (lord) Śiva as follows: "(He is) the witness of all deeds in the mystic diagram, the protector of sacrifice in the pitcher, the recipient of oblations in the fire and the liberator of the disciple from the bonds and the benefactor in one's own self," such that the lord is of six kinds of basis. One should consider (himself) as "I am he". (Lord) Bhava (Śiva) should again be made firmly established (in one).

26. (Then) that person should remain facing the south-west holding the sword of knowledge and sprinkle the sacrificial shed with the waters of respectful offering and the five things got from the cow.

27. By purification at the crossroads and by (divine) look, (*darbhas*) should be purified. Having thrown the scattered *darbhas* there, (*darbhas*) should be gathered.

28. A seat should be made ready with them in the north-east (direction) for the pitcher. The presiding deity of the place and the celestials should be worshipped in the south-west and (Goddess) Lakṣmī at the entrance (of the sacrificial shed).

29-30. (Goddess) Pūrayanti of the form of sacrificial shed should be worshipped in the west with gems and with the *hṛd* (mantra). Lord Śambhu (Śiva) should be worshipped in a pitcher placed in the north-east over the grains and containing water, gems and a piece of cloth (over the mouth) with the face of the worshipper turned towards the west. (Goddess) Śakti (should be worshipped) in the south of the pitcher. (Goddess) Vardhanī, in the form of a sword and riding a lion should be worshipped in the west.

31-32. Having worshipped (with their respective names and the *hṛd* (mantra) the (gods) Indra and the guardian deities of the directions ending with Viṣṇu placed on the *praṇava* (om), riding their respective vehicles and holding their respective weapons, that (the sacrificial jar) should be carried round in front of pitchers and an uninterrupted flow of water (should be made) after making a circumambulation.

33. After having recited the principal *mantra*, the mandate of (Lord) Śiva should be conveyed to the guardian deities. The jar should be duly consecrated and it should be held.

34. After having worshipped lord Śaṅkara (Śiva) in the pitcher placed on a firm seat along with the retinue, the weapon should be worshipped in the *vardhani* after being placed to purify the path.

Om haḥ to the seat of the weapon *hūm phaḥ*. *Om Om* Salutation to the embodiment of weapon. *Om hūm phaḥ* obeisance to the Pāśupata weapon. *Om Om* obeisance to the heart. *Om śrīm hūm phaḥ* obeisance to the head. *Om yaṁ hūm phaḥ* obeisance to the tuft. *Om gūm hūm phaḥ* obeisance to the armour. *Om phaḥ hūm phaḥ* obeisance to the weapons.

35. The weapon should be meditated upon as possessing four faces and having teeth in the company of the Goddess Śakti, effulgent like crores of suns and wielding a mace, spear and sword.

36. By (showing) *liṅgamudrā* (a posture of fingers denoting *liṅga*), the union of the *bhaga* (base) and the *liṅga* is accomplished. The pitcher should be touched with the little finger, the weapon with the heart and *vardhani* with the clenched fist.

37. The *vardhani* should first be touched with the clenched fist for the sake of enjoyment and release (from worldly existence).

The sword of knowledge should be offered for protecting the mouth of the pitcher.

38. After the repetition of the principal (mantra) hundred times, the weapon should be placed in the pitcher. A tenth part of it should then be conveyed to the *vardhani* for the sake of protection.

39. "O lord of the universe ! This sacrificial shed has been raised with great effort. O lord ! the sustainer of all sacrifices ! This has to be protected by you."

40. The lord Gaṇa placed on the *praṇava* (*om*) and having four arms should be worshipped in the north-west by offering water. Having worshipped lord Śiva on the ground, the worshipper should proceed near the pit.

41-42. Remaining in contemplation for the sake of pleasing the *mantras*, and having placed the water of respectful offering, perfumes, ghee etc. on the left and the twigs, *darbha*, sesamum etc. on the right, and having purified the pit, fire, ladle etc. as before, (the worshipper) should think of the greatness of the elevated-faced (god) in the heart and worship lord Śiva in the sacrificial fire.

43. After having performed *śṛṣṭinyāsa* (assignment representing creation) in one's body, in the pitcher of lord Śiva, on the sacrificial ground, in the *hṛd* and (the body of) the disciple, purification and meditation (should be done) in the prescribed way.

44. Having contemplated the face of the (same) measure of the pit, the *hṛd bija* (*mantras*) are repeated and oblations made for the seven tongues of the fire.

45-46. The principal *mantras* for the tongue (should have) the last letters without (the letter) 'ra', and should have the sound of six 'ra's and the moon, a point and the tuft. Hiraṇyā, Kanakā, Raktā, Kṛṣṇā, Suprabhā, Atiriktā and Bahurūpā should in order (be placed) in the directions north-east, east, south-east and west.

47. Oblations should be done with the sweet things such as milk etc. in the rites to appease (god) or seeking welfare and with oil-cakes, flour, one's dress and sour-gruel in the rites performed for harming some one.

48. An angry man should offer oblations of salt, goat's

curd, pungent oil, thorns and crooked twigs along with vedic syllables.

49. Yakṣiṇī (a goddess) becomes certainly favourable by doing oblations with the buds of *kadamba*. One should offer oblations with *bandhūka*, *kiṁśuka* and other (flowers) for attracting and subjugating another person.

50. The *bilva* leaves (sacred in the worship of Śiva) are offered for getting kingdom, the *pāṭala* and *campaka* (flowers) for the sake of wealth, lotus flowers for the sake of (becoming) a sovereign (and) eatables for wealth.

51. *Dūrvā* (is offered) for the cure of diseases, flowers *priyaṅgu* and *pāṭali* for exercising sway over all beings, and the *Amra* flower for arresting fever.

52. (An oblation made with) the *mṛtyuñjaya*¹ *mantra* would conquer death. By the oblation of sesamum there would be prosperity. Propitiation of Rudra (Śiva) (should be made) for all sorts of appeasement. Then the subject of (present) discussion is narrated.

53. Eight hundred oblations with the principal *mantra* and a tenth of it with the subordinate ones should be made. Appeasement should be made with the principal *mantra*. The final oblation should be offered as before.

54. Then the repetition (of *mantra*) should be made hundred times for each disciple for the entry of the disciple and for the sake of good omens after the removal of bad omens.

55. As before oblation should be made two hundred times with the principal *mantra*. One oblation should be made with the principal (*mantra*) and the *mantras* of eight weapons concluding with (the syllable) *svāhā* (oblation).

56. The illumination (rite) should be done with the repetition of *mantras* of the tuft ending with (the syllable) *phaṭ*. Oblation should be done with the *mantras* like *Om*, *hrīm*, oblations to Śiva.

57-58. Then the illumination should be done with (the *mantras*) like *Om*, *hrūm*, *hraum*, *hrīm*, to Śiva, *hrūm*, *phaṭ*. Then the vessel for preparing the gruel should be washed with waters (made sacred by the *mantras*) of Śiva and covered by an armour. It

1. Beginning with Tryambakaṁ yajāmahe etc.

should be besmeared with sandal paste and a girdle of *darbha* consecrated with the (*mantra*) of armour and weapon.

59. After having placed the seat with (the *mantra* of the) armour, in a semi-circular mystic diagram, Śiva, whose presence is accomplished in the form of an image, should be worshipped with flowers of sentiment.

60-62. (Worship should be made) alternatively in the vessel whose mouth has been covered with a cloth with flowers got from outside. Over the oven placed to the right of the pit and having its mouth facing the west and previously consecrated with the syllables of *ahaṅkāra* (egoism) and (the two sides of the oven) having been contemplated as made up of righteousness and unrighteousness over which (the *mantra*) of the soul of man has been repeated, the vessel should be placed after having repeated (the *mantra*) of the weapon and sprinkled with the urine of cow. The vessel (should have been) cleaned with the milk of cow and (the *mantra*) of the weapon and repetition of the *prāsāda* (*mantra*) hundred times.

63. Rice and grains such as the *śyāmāka* etc. should be cast into it. If (the initiation) is to be given for a single disciple five handfuls (of grains) (should be thrown).

64. A handful of grains should be added. The above grains should be protected with the *mantras* of the fire or that of the armour.

65-66. The gruel should be cooked in the flame of Śiva on the eastern face with (the recitation of the) principal (*mantra*). Then having filled the ladle with the clarified butter and heated in the oven, it should be offered (to the fire) with the *saṁhitā* *mantras* ending with (the expression) "oblations for the sake of satisfaction". The vessel should be placed in the mystic circles after having consecrated with the *darbha*.

67. Having covered it by the (uttering of) *praṇava* (syllable *om*), it should be besmeared with the *hṛd* (*mantra*). Thus it would become cool after having received a cool plastering.

68-69. (Oblations) should be offered with the recitation of *saṁhitā* *mantra* once towards the disciple. After having made oblation for the sake of seats etc. on the west of the sacrificial pit and the mystic diagram, the residual offering should be made with the ladle and purification should be performed by (the recitation of) *saṁhitā* (*mantras*). The gruel should be

taken out from the vessel with (the recitation of) the (syllable) *vauṣaṭ*.

70. The act of making the gruel into ambrosia should be done by showing *dhenu-mudrā* (formation made by fingers resembling the cow) and it must be allowed to cool on the ground. A part of the gruel consisting of clarified butter (should be set apart) for the disciples and a part for the lord Fire.

71. A part containing honey and clarified butter should be made over to the guardian deities of the worlds. These are three parts. These should be offered to them with the *hṛd* (*mantra*) ending with obeisance. The water for rinsing the mouth (should also be given) with the same (*mantra*).

72-73. The final oblation should be offered as laid down after having made hundred offerings with clarified butter along with the recitation of *mantra*. Having drawn a mystic diagram on the east of the sacrificial pit or in the midst of pitchers of Lord Śambhu (Śiva), Rudra, the divine mothers and the *gaṇas* (attendant gods of Śiva) and after having made offerings with the *hṛd* (*mantra*), the worshipper should identify himself with God Śiva in the pitcher sacred to Śiva even though he has not received a command.

74-76. He should think himself as the omniscient who stands above all things around. (He should also think) "The place of union is a part of mine and I am the presiding deity at the sacrifice. I am lord Śiva". Thus the performer should come out of the sacrificial shed with the sense of I-ness. Having made the disciple to be seated on the seat of *darbha* already placed on a mystic diagram with the *mantra* of the weapon and duly consecrated with the *praṇava* (syllable *om*), and (providing him) with white upper garment after the bath, (the disciple) should be made to face north for emancipation and the east for enjoyment.

77. Having made (the disciple) to sit erect and face the east,

Śiva after having gradually discarded with discrimination the cause such as Brahmā, etc. One should cast it in the womb of (Goddess) Vigīśvarī with the (exhibition of) *udbhava-mudrā* (posture with fingers denoting generation) after having carried it for impregnation in all the principles simultaneously. *Om, hām, hām, hām*, obeisance to the soul. One should worship with this (*mantra*) and after oblations five times.

44. One should do the purification of the body with the *mantra* of the heart in the case of all other principles. The *pūṁsavana* (the rite of determining the sex) is not done, as there can be a feminine form also.

45. The *simantonnayana* (parting of the hair) and the divine limbs (should be treated) as the body. (The purificatory rite) at the birth for all human beings should be done with the *mantra* of the head with aversion.

46. (The preceptor) should similarly contemplate upon the regions over which they have control, with the *mantra* of Śiva. The objects of sense pleasure (should be contemplated) with the *mantra* of the armour and the worldly objects with (the *mantra* of) the weapons.

47-48. One should contemplate on that one which is known as dissolution, as the form of delusion and unbreakable. Streams should be purified by (contemplating) the *mantra* of Śiva and the purification of the principles should be done with (the *mantra* of) the heart. Five times five oblations should be made in respect of the rites of *garbhādhāna* and others in order for the sake of cessation of the bonds due to sinful acts.

49. One hundred oblations should be made with (the *mantra* of) the heart after having accomplished expiation. By obstructing the force of sins one can sever the bonds.

50. Five times five oblations should be offered with the *mantra* of the weapon ending with oblations. By the repetition of the (*mantra* of the) weapon seven times one gets free from bonds ending with illusion.

51-53. The accomplishment by the *mantra kalpa* of the weapon is like cutting with a scissor. *Ām, hūm*, to the thread of the beatitude of non-action, *hūm, phat*, Having accomplished the cessation of bondage with the hands and with the *mantra* of the arrow, the thread should be untied and laid in a circular

form on the sacrificial ladle filled with clarified butter. One should then burn it with the *mantra* of the weapon and reduce it into ashes with the weapon after having offered five oblations for the removal of the goad of bondage. *Om, haḥ*, to the weapons *hūm, phat*. Expiation should then be made with eight oblations made with (the *mantra* of) the weapon.

54-56. After having invoked (Lord) Brahmā, he should be worshipped and appeased. Then *Om, hām*, O Brahman, whom soul and touch cannot perceive, you take (these oblations). Oblations. He should be informed of the authority invested in him by offering three oblations. "O Brahman ! you should not again bind this being whose sins have all been burnt. You listen to the mandate of Lord Śiva." After having bid farewell to Lord Brahmā, (the preceptor) should slowly fill in the soul of the disciple by his own soul with retention of breath and exhibiting *saṁhāramudrā* (posture with fingers representing collection). (That soul) would then look like the disc of the moon at the beginning of the eclipses at a particular spot.

57. After having taken it out, it should be located in the thread with the discharge of breath and with *udbhavamudrā* (posture with fingers denoting generation). After having worshipped it, the preceptor should place the drop of water in the offering vessel resembling the nectar, on the head of the disciple for the purpose of completion.

58. After having bid farewell to the (divine) parents, the final oblation should be made with the *mantra* of Śiva ending with *vausaḥ*. Thus the mode of completion has ended. The non-action principle is thus purified.

CHAPTER EIGHTYFIVE

Mode of purifying the Beatific principle of establishment

The lord said :

1-2. The union of the two principles good and bad should be brought about by the application of short and long

(vowels) associated with sound. *Om*, *hām*, *hrūm*, *hām*, water, effulgence, wind, sky, the subtle principles, organs, intellect, the three qualities and ego (are) the twenty-four principles (and) the *puṛuṣa* (the soul) (is the twenty-fifth).

3. (The preceptor) should imagine the letters beginning with *kha* and ending with *jya* as merged in the above twenty-five principles.

4. The number of Rudras is equivalent to the *bhuvanas* (Worlds), which are known to be fifty-six. They are as follows:

5-12. Amareśa, Prabhāva, Naimiṣa, Puṣkara, Pādi, Daṇḍi, Bhavabhūti, Nakulīśa the eighth, Hariścandra, Śrīśaila the tenth, Anvīśa, Abhrātikeśa, Mahākāla, Madhyama, Kedāra, Bhairava, spoken as the second (group of) eight. Then Gayā-kurukṣetra-khalānādikanādika, Vimala, Aṭṭahāsa, Mahendra, Bhīma, Vasvāpada, Rudrakoṭi, Aviyukta, Mahābala, Gokarṇa, Bhadrakarṇa, Svarṇākṣa, Sthāṇu Ajeya, Sarvajña, Bhāsvara, Sūdanāntara, Subāhu, Mattarūpī, Viśāla, Jaṭila, Raudra, Piṅgalākṣa, Kāladamṣṭrī, Vidura, Ghora, Prājāpatya, Hutāśana, Kāmarūpī, Kāla, Karṇa, Bhayānaka, Mataṅga, Piṅgala, Hara, Dātr (samjñaka), Śaṅkukarṇa, Vidhāna, Śrīkaṇṭha and Candrasekhara.

13. Their attributes (to be used) along with their names are also described then. O (All) pervasive ! *Om*, Formless ! *Om*, Conqueror ! *Om*, Lustre ! *Om*, Light ! *Om*, (Supreme) Being ! *Om*, Fire ! *Om*, Smokeless ! *Om*, Not reduced to ashes ! *Om*, One without a beginning ! *Om*, Of manifold forms ! *Om*, The Agitator ! *Om*, The Earth ! *Om*, the Atmosphere ! *Om*, Heavens ! *Om*, Deathless ! Born from dissolution ! Auspicious ! Killer ! Absolute Soul ! Supreme Deity ! Lord of celestials ! Lord of Good will ! Supreme lustre ! Presiding deity of yoga ! (Your) release ! The first soul ! All in all ! Lord of all beings ! are the thirty-two¹ attributes. Vāmadeva, Śiṣa, and Śikhā are the three *mantras* in the subtle form.

14. The two occult sychic nerves *gāndhāri* and *suṣumnā*, then the winds *samāna* and *udāna*, the organs of taste and reproduction (are also worshipped).

15-22. The sentiments are the material objects. The quali-

1. But, actually only twentynine have been given.

ties are perception, hearing, touch and taste. The mystic diagram should be circular and bear the mark of a white lotus.

After having contemplated on the worlds as well as those established along with the eagle-bannered god who is the cause for the establishment in the dreamy state, the thread should be placed on the body with (the recitation) of the appropriate *mantra* and retained (by the preceptor). "Om, hām, khūm, hām, to the thread of the beatitude of consecration Om, phaṭ". With this (*mantra*) and ending with 'oblations' it should be drawn while drawing in breath and exhibiting *aṅkuśa-mudrā* (formation with fingers denoting a goad). Then "Om, hām, hrūm, hrām, hrūm to the thread of the beatitude of consecration hrūm, phaṭ". With this and retention of breath and showing *saṁhāramudrā* (formation with fingers denoting gathering) it should be taken from the occult nerve below the heart. Om, hām, hram, hrām, hām, obeisance to the thread of the beatitude of consecration. With this (*mantra*) and showing the *udbhavamudrā* (formation with fingers denoting generation) and discharge of breath, it should be placed on the pitcher. Having worshipped with the *mantra* "Om, hām, hrīm obeisance to the thread of the beatitude of consecration" ending with 'oblations', and offered three oblations for ensuring its continuance (lord) Viṣṇu should be invoked (with the *mantra*) "Om, hām, obeisance to Viṣṇu", worshipped and offered oblations O Viṣṇu ! I initiate the disciple who is desirous to get liberation herein under your authority". You should be propitious. Thus Lord Viṣṇu should be informed. Then the (Goddess) Vāgīśvarī and Lord Vāgīśa should be invoked as before, worshipped and offered oblations and the disciple should be gently struck on the chest. Om, hām, hām, ham, phaṭ. (The preceptor) should enter with the same (*mantra*) and sever the consciousness in the above-said thread with the (*mantra*) of weapon and (showing) the *aṅkuśamudrā* (formation with fingers denoting a goad) and *jyeṣṭhā* (*mantra*) Om, hām, ham, hom, hrūm, phaṭ. Having drawn it with (the *mantra* of) the heart ending with "oblations", it should be lodged in one's own soul repeating the same (*mantra*) and ending with "obeisance". Om, hām, ham, hom obeisance to the soul. The union of divine parents should be imagined as before with the *udbhavamudrā* (posture with fingers denoting generation) and (the seed of the soul) should be cast into the womb of the goddess by exhibiting the same

(*mudrā*) from the left. *Om, hām, ham, hām* obeisance to the soul. the birth of the body should be (accomplished) by (the *mantra* of) the heart, the postnatal (ceremony) by (the *mantra* of) the head.

23. Otherwise its possession (could be accomplished) by (the *mantra* of) the tuft. For the sake of enjoyment of pleasures it should be done by the *mantra* of the armour. In regard to the purity of principles (it should be done) with (the *mantra* of) the heart and in the case of impregnation it is in the same way as before.

24-25. For cutting bonds (it should be) accomplished by (the *mantra* of) the head. Having cut the bonds thus, the preceptor should repeat (the *mantra*) hundred times. Even after having cut the bonds thus, (the preceptor) should cut it with the repetition of the *mantra* of the weapon and with a scissor over which the *mantra* of the beatific principles has been repeated. *Om, hrim,* to the thread of the beatitude of consecration *haḥ phaḥ*. The thread should be removed and kept in a circular shape as before (described in the previous chapter) with (the repetition of the *mantra* of the weapon).

26. Having placed it over the sacrificial ladle filled with clarified butter, oblations should be done with the *mantra* of the beatific principles and weapons. Five oblations should be made with (the *mantra* of) the weapon for the cessation of shoots of bondage.

27. Eight oblations should be made for the sake of expiation. *Om, haḥ* to the weapons *hrūm, phaḥ*. Lord Hṛṣīkeśa should be invoked and worshipped and offered oblations.

28. As laid down earlier investiture of authority should be made "*om, hām* accept this fees of sentiment, oblations" (is the *mantra* which should be repeated). O Hara ! (you) should not remain as a bond of this being (the disciple) whose bondage has completely been burnt away. Listen to this mandate of Lord Śiva. Having bid farewell to Lord Govinda (Viṣṇu) and united the soul of knowledge which resembles the moon's disc half uncovered by the band by exhibiting the *saṁhāramudrā* (posture with fingers denoting gathering) and having bid farewell by showing the *udbhavamudrā* (formation with fingers denoting generation), the drop of water should be placed on the thread as before. Having bid farewell to the (divine)

parents and having worshipped the fire with flowers, etc. the final oblation should be made as laid down. Thus the consecration also gets purified.

CHAPTER EIGHTYSIX

Mode of Purification of scriptural knowledge

The Lord said :

1. The union of the beatific principle of knowledge and that of ancient one should be done as before, after having located the principles. The union should be done with (the *mantra*) *Om, hom, hṛim*.

2. Attachment, pure knowledge, fate, time, illusion and ignorance together with beatific principle are (known as) the seven unions.

3. The six letters, ra, la, va, śa, ṣa, and sa are said (to represent) the branches of learning. The terms beginning with *praṇava* (*Om*) are twenty-one (in number) (as below)—*Om* obeisance to Śiva, who is the Lord of all (created) things. *Ham*, to (Lord) Śiva, to Īśāna at my head, to Tatpuruṣa at my face, to Aghora at the heart, to Vāmadeva at the anus, to the form of Sadyojāta. *Om* obeisance again and again to the extremely secret form, to the protector, to the deathless one, to the Lord of all beings, to the form of effulgence, to the Supreme Lord (one who pervades) the sky by thoughts *Om*.

4-8. *Om* the forms of Rudras and the *bhuvanas* (worlds) are described now. The first one is Vāmadeva (Lord of irascible nature), next Sarvabhavodbhava (the source of all beings), Vajradcha (possessing a strong body), Prabhu (lord), Dhātā (the supporter), Krama (order), Vikrama (conquest), Suprabha (resplendent), Vaṣṭu (youth), Praśānta (tranquil), Paramākṣara (supreme knowledge), Śiva (auspicious), Saśiva (endowed with auspiciousness), Babhru (tawny-coloured), Akṣaya (unperishable), Śambhu (one who begets peace), Adṛṣṭarūpa (having an invisible form), Adṛṣṭanāma (having an unseen name), Rūpavardhana (promoter of beauty),

Manonmana (one who agitates the mind), Mahāvīrya (the mighty one), Citrāṅga (one who is variegated) (and) Kalyāṇa (the blessed one). Thus (the Rudras) are known by the twenty-five names (together with) Mantra (the controller of mind), Ghora (the dreadful one) and Amara (the immortal one). Pūṣā and hastijihvā are the two occult nerves in that (above-said) beatific phase. Vyāna, nāga and prabhañjana (are the vital winds).

9. The only object is that of the form. The feet and the eyes are the organs. Sound, touch and sight are known as the three qualities.

10. Here the state is that of deep sleep. Lord Rudra is the cause. All the worlds should be looked upon as located in this (beatific principle of) knowledge.

11. Gentle beating, cutting and entry into it should also be done. Having pulled it from the region of the heart by means of knowledge, it should be seized.

12. It should be super-imposed on one's own soul. The beatific principle should be firmly held and then placed in the fire-pit, after having invoked (lord) Rudra, the cause, and submitted (to him) the (new born) child.

13. Having invoked the divine parents, (the preceptor) should gently strike the (new-born) child in the heart (of the disciple). After having entered it with the *mantra* spoken earlier, one should unite it with his own soul.

14. After having drawn it out and taking it, it should be united with his own soul by the method described already. It should be united in the womb from the left side. After (the repetition of) the *dvādaśa* (twelve) letters of *mantra* it should be taken out.

15. The rites relating to the birth and post-natal purification of the body, enjoyment, deep absorption, purification of the stream and of the principles should be performed.

16. One hundred oblations should be made as expiation as laid down for the removal of all bondages due to impurities.

17. The severance of bondage (should be done) with (the *mantra* of) the weapon. The vanishing force of impurities

should be cut and pounded. Then the thread should be placed in a circular form¹.

18. Its burning and the absence of those letters as well as expiation should then be done. The invocation of (god) Rudra, (and his) worship and the submission of sensibles of sight and smell (should be done).

19. *Om, hrim* O Rudra ! take this fee of the sensibles of sight and smell. Oblations. After having conveyed the mandate of lord Śambhu (Śiva) and bidding farewell to (lord) Rudra, the cause, the pure spirit should be located (first) in himself and then located in the thread of bondage.

20. The subtle speck (of the soul) should be placed on his head and the divine) parents should be bid farewell. Then the final oblation should be made, as laid down, which completes all formalities.

21. The act of gently beating and other acts should be done in the beatific knowledge as described earlier. Here the speciality is the location of (the soul as a) speck. Thus the beatific knowledge is purified.

CHAPTER EIGHTYSEVEN

Mode of purification of the principle of peace

The Lord said :

1-2. The beatific knowledge should be united now with the (principle of) peace as laid down. The two principles lie in the (principle of) peace. Bhāveśvara and Sadāśiva are spoken as the two letters *ha* and *kṣa*. The Rudras are equal in number to the worlds. They are as follows :

3. Prabhava (valiant), Samaya (time), Kṣudra (little), Vimala (free from impurity), Śiva (auspicious), Ghana (heavy), Nirañjanākāra (unstained form), Svaśiva (auspicious to himself), Dīptikāraṇa (cause of brilliance), Tridaśeśvara (lord of

1. This act and the succeeding ones are same as those described in the previous chapter.

the thirty (gods), Tridaśa (representing the thirty), Kālasam-jñaka (known as the time), Sūkṣma (minute), Ambujeśvara (lord of the lotus). These are the Rudras firmly established in the principle of peace.

4. (Obeisance) to the one who pervades the ether, to the form which manifests as the ether, to the all-pervasive, to the auspicious one, to the endless, to one who has no master, to one who is not having any hold, to the firm one, to the eternal, to the one firmly established in the seat of *yoga*, to the eternal yogin, and one who partakes of such meditation (of votaries) are the twelve terms (used in their invocation).

5. The preceptor should meditate with the two protective *mantras* (known as) *bindu* and *upakāraka*, the two occult nerves *alambuṣa* and *syasa* and the two vital winds *kṛkara* and *kūmaka* in the subtle phase.

6. The organs of skin and hand are considered as the two senses of perception for this beatific principle. The attributes of touch and sound are the only two attributes. lord (Śiva) is the only cause of these.

7. Having contemplated upon the different worlds which are located in the beatific principle of peace as the fourth state (of consciousness) (in which the soul gets united with the Supreme being), (the preceptor) should do the (acts of) gentle beating, division, entry and union.

8. Having drawn the (beatific principle of) peace from the string of the face, it should be held (by the preceptor). Having merged it in one's own self, the beatific principle should be held and projected in the receptacle.

9. "O Lord ! I am initiating this disciple desirous of release (from bondage) subject to your control. You have to be beneficial to him." The appeal should thus be made.

10. After having invoked the divine parents and doing the gentle beating of the disciple etc. and collecting the soul-force, it should be united with his preceptor's own soul.

11. Having invoked the divine parents as before by (showing) *mudrā* known as *udbhava* (formation with fingers denoting generation), it should be located in the womb of the goddess by repeating the principal *mantra* of the god preceded by the *mantra* of the heart.

12. A corporeal frame for the beatitude should be done with the (repetition of the *mantra* of the) heart five times. (The *mantra* of) the head (should be repeated) for bringing it into being. Its authority (is accomplished) by (the *mantra* of) the tuft and the enjoyment by (the *mantra* of) the armour.

13. Its repose (is accomplished) by (the repetition of) the *mantra* of weapons. The purification of the currents (is achieved) by (that of lord) Śiva. In (the case of) purification of the principle, (the rites of) *garbhādhāna* etc. (should be done) in the same manner as before.

14. The thread is untied with that of the armour. Having completed the purification thus, one should repeat the *mantras* hundred times. In order to compensate the mitigation of the power of *mantras* five oblations should be made with (the *mantra* of) the weapon.

15. After having untied the thread, it should be severed with a knife by the repetition (of the *mantra*) of the weapon seven times just as the bondage is cut off with the principal *mantra*.

16. (The *mantra* is): “*Om, haum, to the thread of the beatific principle of peace haḥ, hūm, phaṭ.* After having untied and made into a circle, the chord should be placed as before in the sacrificial ladle filled with clarified butter with (the repetition of the *mantra* of) the weapon. Oblation should be done with (the *mantra* of) the weapon and of the beatific principle.

17. Five oblations should be made with (the *mantra* of) the weapon for the sake of ending the fresh shoots of bondage. To remedy the obstruction in expiation, eight oblations should then (be made). *Om, haḥ* to the weapon *hūm phaṭ* (is the *mantra* for the same).

18. Having invoked god with (the *mantra* of) the heart, and offered worship and appeasement, the appropriate fee should be offered to him in the prescribed way: “*Om, hām, O lord ! accept this fee of intellect and ego, oblations.*”

19. O lord ! You should not remain as a bondage for this being whose all bonds have been burnt away. Thus the mandate of (lord) Śiva should be made to be heard.

20. The god should be bid adieu and the crescent-like soul should be united with the lord Rudra. Then it must be united with one's own (preceptor's) soul in the prescribed way.

21. The same should be united with the thread by showing pure *udbhavamudrā* (formation with fingers denoting generation). The drop of nectar should be put on the head of the disciple with (the repetition of) the principal (*mantra*).

22. Having taken leave of the (divine) parents after worshipping them with flowers etc., (the preceptor) should offer the final oblation to the fire as a concluding rite.

23. Even here the acts of gentle beating etc. should be done as before. The distinctive feature is (the use of) its principal *mantra*. Thus the purification (of the beatific principle) of peace is done without any impediment.

CHAPTER EIGHTYEIGHT

Mode of initiation which secures nirvāṇa (liberation from existence)

The Lord said :

1. (The preceptor) should blend the beatific principle surpassing peace with the pure beatific principle of peace and write the principles of letters with that as before. *Om*, *hrim*, *kṣaum*, *haum*, *hām* (are the syllables used for) the union.

2-5. (Goddess) Śakti and (God) Śiva which are the two principles (of the universe), the eight perfections of the universe (known as) *dīpaka* (illuminating), *rocika* (brightening), *mocaka* (delivering from bonds), *ūrdhvagāmi* (ascending up), *vyomarūpa* (of the form of ether), *anātha* (not having any master), *anāśrita* (not being dependent) and the eighth the syllable of *om*, the *mantra* of (lord) Iśāna, the sixteen letters beginning with the letter 'a' and ending with *visarga* (aspirated sound), the principal *mantra*, the two (occult nerves) *kuhū* and *śaṅkhini* which are the cause for the body and the two winds *devadatta* and *dhanañjaya* (should be contemplated as pervading the above). The senses of touch and hearing are considered as the materials of sense perception. The principle of sound is the predominating attribute. Its state is the fifth state exceeding that of the fourth state (the state in which the soul becomes one with the supreme soul).

6. Lord Sadāśiva should be known as the sole cause. Having meditated upon the collective beatific principles known as beyond (the beatific principle) of peace, (the rites of) stroking gently etc. should be performed.

7. Having gently beaten the beatific principle of the thread and dividing it (mentally) with (the recitation of the principal *mantra*) ending with *phaṭ*, (the preceptor should penetrate inside the noose (with the recitation of the above *mantra*) ending with (the pronunciation of) salutations and loosen (the beatific principle with the recitation of the above *mantra*) ending with *phaṭ*).

8. Then (the beatific principle of) the thread should be consecrated with (the recitation of) the *mantras* of the tuft (and) heart ending with "oblations" and should be drawn out of the head of the thread with the inhalation of breath and showing the *śṛṇimudrā* (posture with fingers denoting a goad).

9. Having gathered it with the retention of breath, it should be projected into the fire-receptacle with the exhalation of breath (and showing the *mudrā* known as) *udbhava* (posture with fingers denoting generation), after having consecrated with (the *mantra* of) the heart ending with "obeisance".

10. All the worship etc. of this should be accomplished as (it would be done) for the beatitude of non-action after having invoked lord Sadāśiva and worshipping him and making offerings.

11. (The lord should be addressed by the preceptor as follows) :

"I initiate this person (disciple) desirous of emancipation in this well-known mode of life. You should be beneficial (to him)". I am submitting to you with devotion.

12. After having invoked the (divine) parents and having made offerings and achieving their presence, the disciple should gently be struck on the chest with the syllable consecrated by (the *mantra* of) the heart.

13. *Om, hām, hūm, ham, phaṭ*. Having entered (the heart) with (the repetition of) this (*mantra*), the psychic energy should be divided by showing the *aṅkuṣa mudrā* (formation with the fingers denoting a goad) and with the weapon along with the noose.

14. *Om, hām, haḥ, hrūm, phaṭ*. Having drawn it (with this *mantra*) duly consecrated and ending with "oblations", it should be united with his own soul by concluding with "obeisance", after having seized it.

15. *Om, hām, ham, him*, obeisance to the soul. After having meditated on the union of the (divine) parents as before by (showing) the *udbhava mudrā* (posture with the fingers denoting generation), (the preceptor) should place (the psychic principle) in the womb of the goddess with the same (*mantra*) and by the left.

16. The (rites of) *garbhādhāna* etc. should be done as laid down earlier. One should repeat (the *mantra* of) release and the bondage is cut off with that of the principal (*mantra*).

17. As before five times five oblations should be done with (the *mantra* of) weapons for the sake of cutting the bonds and to destroy the evil forces in the disciple.

18. With the repetition of the *mantra* of weapons seven times the principal *mantra* of beatitude the bonds should be cut, with the scissor.

19. *Om, hām*, to the noose of beatitude beyond that of peace *haḥ, hūm, phaṭ*. (Then the preceptor) should bid farewell to the noose as described earlier, make it into a circle, place it in the ladle filled with clarified butter and cast it into fire with the (*mantra* of) weapons and of beatitude.

20. Five oblations should be made with (the *mantra* of) the weapon for the removal of the goad of bonds. Eight oblations should be made for compensating atonements.

21. Having invoked lord Sadāśiva with (the *mantra* of) the weapon and done appeasement, one should submit suzerainty as laid down before.

22. "*Om, hām, Sadāśiva, accept fees (in the form of) the principle of mind. Oblations. O (lord) Sadāśiva ! You should never remain as a bond for this being whose all shackles have been destroyed. You hear the mandate of lord Śiva.*"

23-24. The final oblation should be made with the principal (*mantra*). (Lord) Sadāśiva should be bid adieu. Then the preceptor should unite in his soul, the pure soul in the body of the pupil just risen like the autumnal moon by showing the *saṁhāramudrā* (posture made with the fingers denoting gathering),

after having collected the same by (showing) the *udbhava-mudrā* (posture made with fingers denoting generation).

25. Then (the preceptor) should place drops of water of *arghya* (offered for washing) on the head of the disciple as completion. Having requested the divine parents with great devotion to forgive they should be bid adieu.

26. "O Parents ! You have been put to trouble for the sake of initiating this disciple. Having discarded that gracefully depart with pleasure to your own place."

27. (The preceptor) should then cut off the tuft (of the disciple) of the form of knowledge to a length of four finger-breadths with the scissors, the weapon of lord Śiva, (duly) consecrated with the *mantra* of the tuft.

28. "Om, klīm; to the tuft, hūm, phaṭ, om, haḥ, to the weapon, hūm, phaṭ." Then those (cuttings) should be set in a ladle full of clarified butter in which a ball of cow-dung is kept in the middle and cast into fire with (the recitation of) the *mantra* of weapon ending with *phaṭ*.

29. After having washed the two kinds of ladles and after bathing the disciple, the self (preceptor) should sip waters and gently beat the soul thus blended with the *mantra* of the weapon.

30. It should be disjoined, drawn and worshipped as before to the end of twelve (kinds of worship) and placed in the petals of the lotus of his own heart.

31. The ladle is filled with clarified butter. The ladle should be held (in such a way that the cup of the ladle) faces downwards according to the rules of daily rites of worship and by showing the *śaṅkhamudrā* (posture made with fingers denoting a conch).

32. He should have his head and neck expanded in unison with the pronunciation of the nasal sound (*om*), having his sight fixed and (the heart) filled with contemplation of the Supreme Being.

33. Having gathered the six paths¹ in the form of nerves from the pitcher, the sacrificial pit, the pupil and from one's own soul, (the preceptor) should place them at the head of the sacrificial ladle.

1. The six paths are *mantra*, *pada*, *varṇa*, *bhuvana*, *tattva* and *kalā* of which the first three are related to the sound and the rest to the objects according to *saṁhārakrama* and the reverse way according to *sṛṣṭikrama*. See Śāradātīlaka 5.79.8ū.93.

34-35. Having contemplated the soul-energy as a point it should be united with the (following) seven (principles) in turn. The first one is the union of the soul. Then follows the next one consisting of repetition of the *mantras* of the heart etc. after having done the inhalation and the retention of the breath with the mouth open a little.

36. The form of the sound (*om*), which has permeated the *sūṣumnā* (an artery of human body), is the third one. There would be calm absorption of the mind in the seventh cause by one's renunciation.

37-38. The movements above the energy and the sound known as the discordant (are the fifth one). (The sound emitted) by the universal life, which cannot be measured by energy and which is the discordant of time is the sixth one. The seventh one is that beyond the (region of) energy. This is the proper place for union and is known as the discordant principle.

39. After having inhaled the breath and retaining it while keeping the mouth little open, (the preceptor) should utter the principal (*mantra*) and (accomplish) the repose of the soul of the disciple.

40. The letter *ha* (should be deemed as resting) in the lightning stream which is the life force of six paths. The letter *u* remains pervading above the navel for a length of twelve *aṅgulas* (an *aṅgula* is equal to four finger breadths).

41. Then above that the letter *ma* (should be made to occupy) four finger breadths over the heart. The syllable *om*, expressive of lord Viṣṇu, occupies the region of the heart for eight *aṅgulas* still above.

42. The letter *ma*, expressive of (lord) Rudra, occupies the region of the palate for four *aṅgulas*. Similarly, the nasal phonetic sign, expressive of lord Íśvara should occupy the middle of the forehead.

43. The syllable *om*, (the essence of) Lord Sadāśiva, should rest in the aperture on the head. The female energy should be located in the aperture on the head. These should always be rejected one by one.

44-45. After having experienced the divine minute contact therein, the preceptor should contemplate the soul of the disciple in that supreme twelfth principle, characterising extreme happi-

ness, devoid of feelings, beyond the reach of mind, auspicious and giving rise to eternal qualities.

46. After having offered an oblation of clarified butter into the fire for lord Śiva with the *mantra* of lord Śiva ending with *vaṁṣaṭ* for the sake of stability of the union.

47-52. Having offered final oblation as laid down, (the preceptor) should do for the attainment of qualities. "Om, *hām*, oblations to the soul ! Be omniscient ! Om, *hām*, oblations to the soul ! Be satisfied ! Om, *hrūm*, oblations to the soul ! Be cognizant of originless existence ! Om, *haum*, oblations to the soul ! Be self-dependent ! Om, *haum*, soul ! Oblations ! Be undiminished in energy ! Om, *haḥ*, oblations to the soul ! Be of endless energy !" The self, possessing six qualities, should thus be taken out of Supreme Being and with contemplation united in the body of the disciple as laid down. Drops of ambrosia from the water-offering should be placed on the head of the disciple to alleviate sufferings due to the projection of powerful soul force (into the disciple). Having made obeisance to the sacrificial pitcher relating to lord Śiva, situated to the right of (lord) Śiva, and placing the disciple to the right of his self with a pleasing face, (the preceptor) should submit to the lord (as follows) : "This (disciple) has been favoured by you only ! Being present in this form of mine, increase his devotion to the lord, fire-god, and preceptor." Having paid obeisance to the lord, the preceptor should himself bless the disciple affectionately by saying, "May you have bliss". The sacrifice should be concluded after having offered eight flowers to the lord with extreme devotion and bathing the disciple with (the waters of) the pitcher of lord Śiva.

CHAPTER EIGHTYNINE

Initiation of principles

The Lord said :

1. Then the initiation in the principles is imparted as it is concise. Binding with the thread should be done suitably with one's soul.

2. The fundamental principles should be contemplated as pervading time, fire etc. concluding with pure bliss. They should be like the bead of rosaries, the principles distributed evenly on the whole thread.

3. After having invoked the principle of bliss etc., the rites of *garbhādhāna* etc. (should be done) as before. But the offer of all fees should be done with the principal (*mantras*).

4. Then the final oblation endowed with the sound-essence of all principles should be offered by which alone the disciple gets emancipation.

5. After having offered another such final oblation to lord Śiva for the sake of union and for securing firmness, (the disciple) should be bathed with the waters of the pitcher (consecrated) for Śiva.

CHAPTER NINETY

Anointing the disciple after worshipping Śiva

The Lord said :

1. Having worshipped lord Śiva, the (rite of) bathing should be done for the welfare of the disciple. Nine pitchers should duly be placed in the directions of north-east etc.

2. The preceptor should invoke the eight oceans of alkali, milk, curd, ghee, molasses, wine, sweet water and sour water in those pitchers.

3-4. The following eight Rudras should be duly located in them :— (1) Śikhaṇḍin, (2) Śrīkaṇṭha, (3) Trimūrta, (4) Ekarudrākṣa, (5) Ekanetra, (6) Śivottama, (7) Sūkṣma, and (8) Ananta.

5. Lord Śiva, the ocean and the *mantra* of lord Śiva should be located in (the pitcher at) the middle. Sacrificial sheds (are erected) for the deities of the quarters within the pavilion.

6. A platform measuring eight inches in height and two cubits in length should be erected wherein an endless seat should be made as also a seat of *bel leaves*.

7-14. Having made the disciple face eastwards, and doing the *sakalikaraṇa*¹, (the preceptor) should worship (the pupil). His body should then be rubbed with sour gruel, earth, ashes, *dūrvā* (a kind of grass), cowdung balls, white mustard and curd mixed with water. Then the pupil should duly be bathed with the waters of the pitchers starting 'with that of alkali with the repetition of (the *mantras* of) the heart, *vidyeṣa* and *śambara* with pleasure and devotion. Having clad him in white dress and placed him to the right of lord Śiva, the disciple should again be worshipped as before in the cushion mentioned already. (The preceptor should address him as follows): "From this day onwards you shall test well the recipient of the dress of an anchorite such as the turban, cloth on the body while in meditation, crown, knife, pot, rosary, book etc., initiation, exposition and installation before you favour him. You hear the command." After having saluted the disciple and prostrating (in front of lord) Maheśvara, the following submission should be made for the removal of all impediments. "I have been commanded by you in the form of a preceptor for doing *abhiṣeka* (anointing) ceremony. This (disciple) who is well-versed in the scriptural lore has been anointed by me O (Lord) Śiva." Five times five oblations should be made for the propitiation of the chain of *mantras*.

15-16. Then the final oblation should be made. The disciple should then be made to sit on the right side of one's self (preceptor). Then (the preceptor) should mark the fingers of the right hand of the disciple beginning with the thumb with the burnt edge of *darbha* with the *śambara* (*mantra*) for the sake of establishing contact. After having placed flowers on the hand, he should be made to bow down.

17-18. The merits of performance of this rite should be assigned to (lord) Śiva, the fire, the pitcher and his own self. (The preceptor should address him as follows): The disciples who have been well examined in the scriptures should be blessed by you. Like a monarch the desired objects are gained by men by this anointing (with the *mantra* of) the weapons—*Om, śrām, śrim, paśum, hūm, phaṭ*.

1. The act of assigning the different parts of the body to the different deities with the different *mantras*.

CHAPTER NINETYONE

Different kinds of mantras for the worship of God :

The Lord said :

1. One should worship lord Śiva, (lord) Viṣṇu and other gods such as Bhāskara (Sun) after being anointed, accompanied by the sounding of the conch, *bheri* (a kind of kettle-drum) and bathe (the images) with five things got from a cow.

2-3. Whoever (worships) gods (in this manner) goes to heaven and elevates his departed manes. Whatever sin has accrued to him in the course of millions of years gets reduced to ashes in the fire by anointing gods with ghee. Whoever bathes gods with an *āḍhaka* (two maunds) of ghee etc. becomes a celestial.

4-6. After having applied sandal paste, (the lord) should be worshipped with perfumes etc. The gods praised with hymns with little effort always confer ability to know past and future events, proficiency in *mantra*, enjoyment and emancipation.

7. Having taken principal letters of the *mantras*, if they are divisible by two, (one should know) (whether they are) auspicious or inauspicious. (If divisible) by three (they denote) *jīva*, *mūla* and *dhātu*, (and if divisible) by four (they denote the four castes) brahmin etc. (Divisible) by five denote the five principles (elements) (earth etc.). So also for muttering (the *mantras*) etc. (one should find whether they are auspicious or inauspicious). If the *mantra* consisting of groups of three letters happens to have the letters *pa*, *ma* and *ka* and letter *ma* comes in the middle it is inauspicious. Lord Indra and a king occurring in the middle are auspicious.

8-9. One should write the *mantras* of Sūrya, Gaṇapati, Śiva, Durgā (śaivite goddess), Śrī (consort of Viṣṇu) and Viṣṇu in a lotus. One should write on that the *mantras* commencing with a three-letter unit to those having four letters in the form of the *gomūtra* (a particular form of writing letters) with a consecrated stylus.

10. In the same way (one should know) the auspiciousness etc. of (*mantras*) of sixtyfour letters from the fall on or contact of the dice with the odd place.

11. Commencing with one unit of three-lettered (*mantras*) to eight units of three-lettered (*mantras*), denoting the *dhvaja* (flagstaff) etc. even ones are inauspicious and odd ones are auspicious.

12. The *mantra* known as *tripurā* is composed of the letter 'ka' amplified by *ā*, *i* etc., and preceded by the sixteen letters along with their vowel sounds.

13. The *mantras* having for its principal part (the syllable) *hrim*, preceded by *praṇava* (*om*) and concluding with "obeisance" used in worship are twenty-thousand one hundred and sixty.

14. The *mantras* 'ām, *hrim*' are for (goddess) Sarasvatī (goddess of learning), Caṇḍikā, Gaurī and Durgā (different forms of consort of Śiva). So also *ām*, *śrīm* are the *mantras* for Śrī (goddess Lakṣmī).

15. Then *kṣaum*, *kraum* are the *mantras* for Sun, and *ām*, *haum* for god Śiva. *Ām*, *gam* are the *mantras* for lord Gaṇeśa and *ām* for lord Harī (Viṣṇu).

16-17. The preceptor should after anointing repeat one hundred and fifty times the letters 'ka' etc. as well as the sixteen vowels. With three 'ka' at the beginning along with the vowels and ending with 'ka' all the *mantras* are formed. After contemplation (the preceptor) should initiate the disciples.

CHAPTER NINETYTWO

Mode of installation of the image of lord Śiva

The Lord said :

1. O Guha (a name of the son of lord Śiva and Pārvatī) ! I shall briefly describe the (mode of) installation of the *liṅga* (representing) Śiva and the pedestal (representing) the female energy. Their union (is accomplished) by (the repetition of) the *mantras* of Śiva.

2. There are five different ways of installation. I shall describe to you their characteristics. Where there is union of the *brahmaśilā*, that installation is worth that name.

3. The *sthāpana* (fixing) is the proper manner in which (the *liṅga*) is placed in the pedestal. The installation in which (the *liṅga*) is placed in pedestal with a cleave it is called *sthitasthāpana* (installation on a pedestal already existing).

4-5. It is (known as) *utthāpana* (re-installation) in which the removal (of the old *liṅga*) precedes. It is known as *āsthāpana* in which the new *liṅga* is placed and consecration is done by wise men. (The installation of the images) of (lord) Viṣṇu etc. are of two kinds. In all these cases supreme lord Śiva should be made the soul-energy.

6. There are five divisions in the case of the temples also on the basis of the above differences. The ground should be examined according to the requirements for the respective temple.

7. The earth is white (coloured) having the smell of clarified butter, blood-coloured, possessing the smell of blood, the yellow one having sweet smell and black one having the smell of wine, which are respectively known as the brahmin etc.

8. Among these the earlier ones are commendable than the later ones. If the ground of this type is dug upto a cubit and filled again it would be in excess of the pit.

9. The kind of earth which is moist with water is also to be known as excellent. The preceptor should purify well (the ground) which is impure because (of the presence) of bones, charcoal etc.

10. The ground where a city, village, fort, house or temple is to be constructed (should be purified) repeatedly by digging or by erecting cattle sheds or by ploughing.

11. The worship of the (sacrificial) shed (should be done) as also the concluding (rite) for the satisfaction through the *mantras*. Having concluded the rites, (the preceptor) should offer one thousand oblations with the *aghorāstra* (*mantra*) in the prescribed manner.

12. After having levelled the ground and plastering the ground, the preceptor should purify it. Encircling lines should be drawn with gold, curd and unbroken rice.

13. (Lord) Śiva should be worshipped in the filled up pitcher at the north-east corner from the centre. After having worshipped the presiding spirit, those waters should be sprinkled on the spades etc.

14. Having offered oblations to the groups of demons in the prescribed manner, they should be scattered in (different) directions. Having sprinkled (water) over the ground, the spades (and other implements) should be washed and worshipped.

15-16. Having placed a pitcher (filled with water) and covered by a pair of clothes on the shoulder of a brahmin, being accompanied by the sounding of musical instruments, it should be placed at the south-east corner (of the shed) and worshipped at the auspicious moment. The ground should be excavated with the spade duly consecrated and sprinkled with honey.

17. The earth dug out should be deposited on the south-west corner and water from the pitcher should be put into the pit. The eastern boundary of the edifice should be extended as far as desired.

18. Then having stood there for a while, the preceptor should make the excavations carried around and sprinkle water over the same until the north-eastern corner of the ground is reached.

19-20. This is spoken as the *arghyadāna* (offering of waters) (accomplished) by taking round the pitcher. The ground should thus be taken possession of. After that, (the preceptor) should cause the ground to be excavated, if it is a virgin one, until the stone or water (is reached), in order to ward off evils due to the extraneous matter. The extraneous matter should be dug out in the prescribed manner.

21. If (the extraneous matter) relates to a human being, the (presence of) extraneous matter could be known by writing letters, *a, ka, ca, ṭa, ta, pa, ya, śa and ha* for query and casting the die. If it falls on the flagstaff etc. at the south-east corner, it indicates the presence of extraneous matter.

22. The existence of that (matter) could be validly known from the changes noticed in the body of the questioner or from the wailing of animals in (different) directions or from their entry (and movement) into the ground.

23. In the alternative, the presence of extraneous matter could be known by writing the letters of the alphabet on a plank or on the ground, dividing them into eight groups and from the presence of the group (of letters) in the directions east to north-east in order.

24-25. One should declare the presence of (a piece of) iron in the eastern part if the letter of the 'a' group is met. Similarly, the presence of charcoal in the south-eastern part from 'ka' group, of ash in the southern part from 'ca' group, of bones in the south-western part from 'ta' group, of bricks in the western part from 'ta' group, of skull (in the north-western part) from 'pa' group, of a corpse from 'ya' group and of (a piece of) iron from 'sa' group (could be declared).

26-28. So also, (the presence of) silver, from 'ha' group and (the presence of) something causing harm (could be known) from 'a' group. (After removal of these extraneous matters) and after taking eight inches of earth and sprinkling water with (the *mantra* of) the soul, three-quarters of the pit should be filled with water and earth broken by a club. Having made the ground levelled, the preceptor should go to the sacrificial shed with the general *argha* offering in the hand. After having worshipped the two guardian deities of the entrance, the preceptor should enter the temple through the western door.

29-30. (Then the preceptor) should purify his self as well as the sacrificial shed and sacrificial pit. The sacrificial pitcher along with the small sacrificial pitcher (should be placed) there. The worship of (lord) Śiva and the guardian deities of the world and the generation of the fire and its worship and other acts should all be done as before. (The preceptor) should go to the bathing shed of the stones along with the *yajamāna* (at whose instance the sacrifice is performed).

31-32. The stone slabs of a temple for the *liṅga* are known as the *pāda* or *dharma* etc. They are commended if they are square shaped, eight inches in height and one cubit in breadth. Those made of bricks should be half (the size) of those made of stones. If the temple (is built of) stones the images (should be made of) stones and if (it is) of bricks the images (should be of) bricks.

33. (These statues) (should be) marked with nine faces and lotus flowers known as *nandā*, *bhadrā*, *jayā*, *riktā*, and the fifth (*pūrṇā*).

34. *Padma*, *mahāpadma*, *śaṅkha*, *makara* and *samudra* the five treasures; the presiding deities of these should be located in pitchers.

35. The names of stones are *nandā*, *bhadrā*, *jayā*, *pūrṇā*, *ajitā*, *aparājitā*, *vijayā*, *maṅgalā* and *dharāṇī*, the ninth.

36-37. *Subhadra, vibhadra, sunanda, puṣpanandaka, jaya, vijaya, kumbha, pūrṇa* and *uttara* are the nine pitchers of treasures. Having offered the cushion to them, (the preceptor) should (gently) beat and write on them with the *mantra* of the weapon.

38-39. All the stone slabs should be covered without exception with the *mantra* of armour. They should be bathed with perfumed waters mixed with earth, cow-dung and cow's urine with the recitation of *mantra* of weapon ending with *hūm phaṭ*. Then they should be bathed with the five things got from a cow and also the five sweet things (milk, sugar, ghee, curd and honey) as laid down.

40. Then they should be immersed in perfumed water with the repetition of *mantra* containing their own names. Then (they should be bathed) with water containing fruits, gems, gold and cow's horn.

41-48. After having applied sandal paste, the slabs should be wrapped up with clothes. After having provided a seat made of gold and led them to the sacrificial shed circumambulating, they should be laid on a bed or on a mattress of *kūśa* with (the recitation of the *mantra* of) the heart. After having worshipped, the principles commencing with the intellect and ending with the earth should be located therein. The three principles permeating the three divisions should be located in order. (The first group consists of) principles beginning with intellect and concluding with mind, (the second group consists of principles beginning with) thought and concluding with the subtle principles and (the third group) begins with the subtle principles and concludes with the earth. These principles should be taken as location of pure bliss, knowledge and soul. The principles should be worshipped with their respective *mantras* and their lords with the *mantra* of the heart in their respective places marked with garlands of flowers in order (as follows): "Om, *hūm*, obeisance to the principle of absolute bliss ! Om, *hūm* obeisance to (lord) Rudra, the lord of the principle of absolute bliss ! Om, *hām* obeisance to the principle of knowledge ! Om, *hām* obeisance to (lord) Viṣṇu, lord of the principle of knowledge ! Om, *hām* obeisance to the principle of soul ! Om, *hām* obeisance to (lord) Brahmā, lord of the principle of soul !" Each one of the principles—earth, fire, the sacrificer, sun, water, wind, moon and ether

of the eight forms (of the lord) should be located in each one of the slabs along with their presiding deities Śarva, Paśupati, Ugra, Rudra, Bhava, Maheśvara, Mahādeva and Bhīma in order. "Om obeisance to the image of the earth ! Om obeisance to the presiding deity of the earth !" are the *mantras* for duly locating the guardian deities. The pitchers should be worshipped with their own *mantras* or with these *mantras*. The principal *mantra* for (lord) Indra etc. are as narrated below : *lūm, rūm, śūm, ṣūm, vūm, yūm, mūm, hūm, kṣūm*.

49. (The procedure for the installation) in the case of nine images has been told. (The procedure for installation) in the case of five images is being told now. Each one of the five principles of creation such as the earth etc. of the images should be located (in the slabs).

50. As before the five presiding deities of these, Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva should also be worshipped in them.

51-54. "Om obeisance to the image (of the principle) of earth ! Om obeisance to Brahmā the presiding deity (of the principle) of earth" ! are the *mantras*. Having worshipped the five pitchers in order with their own names, the rite of location should be done as laid down, duly commencing with the central image with the *prākāra mantra* as well as auspicious *darbhas* and sesamum. After having located the supporting *cārikā* (energy) in the sacrificial pit and worshipping it, the principles, the presiding deities of the principles, the images and the presiding deities of the images should be pleased with ghee etc. Then the slabs should be sprinkled with waters of propitiation after having offered hundred oblations upto the final one for the purification of the part (of the slab known as) Brahmā, after having touched each one of the principles with *kuśas* in order and worshipped.

55. Having done the rites of invoking the presence and union, (the principles) should be located again (in the slabs) after purification, in the same way one should do these rites for the three groups (of principles).

56. "Om, ām and im obeisance to the principles of soul and knowledge." (Reciting this *mantra*, the preceptor) should duly touch the three parts (of the stone), Brahmā etc., with the base of the *kuśa* etc. The union of the fundamental principles

should be done by the applications of short and long (*mantras*).

57-59. "Om, hām, um obeisance to the principles of knowledge and absolute bliss." Oblation should be made in the presence of pitchers filled with clarified butter and honey and into which gems have been put and on which the five things got from a cow have been sprinkled, after having worshipped them with their respective *mantras* being presided over by the guardian deities of the world. The presiding deities of all the slabs should then be contemplated as of the form of knowledge, as having bathed, gold-coloured, and wearing the dress in the form of knowledge. Hundred oblations should be offered with the *mantra* of the weapon and the *mantra* of the head for the purification of the sacrificial site and for the removal of defects of deficiency etc.

CHAPTER NINETYTHREE

Mode of worshipping the presiding deity of a ground

The Lord said :

1. Strings should be laid in the sacrificial shed so as to enclose it. The ground should be divided into sixty-four squares of equal measurements.

2. Two bamboo poles should be fixed at each one of the four corners. Strings (should be laid down) across the eight angular points. They should enclose two squares and six squares. The presiding deity of the ground should be worshipped therein.

3. At the time of worship, one should meditate on the presiding deity of the ground in the fire-pit, as the form of a demon with curled locks and head held raised up from the ground and facing north.

4. The knees, knee-joints and thighs (of the deity) should be taken as lying in the directions of north-west and south-east, the two soles of feet in the south, the head in the north and the two folded palms in the heart.

5. The auspicious gods located in the body of this person are worshipped. The presiding deities of the eight angular points,

situated in the eight half chambers of the angular points (should also be worshipped.) .

6. The sages Marīci etc. should be located in the six squares commencing with the east, Brahmā in the four squares at the centre. The rest of the gods are known to occupy one square each.

7-8. The twelve joints such as the trident, *svastika* (a kind of figure), thunderbolt, *mahāsvastika*, *samphuṭa*, *trikaṭu*, *maṇibandha* and the pure square among all the joints of the presiding deity of the ground should be left in the walls etc.

9. Oblations of unbroken rice along with clarified butter, for (lord) Īśa, offering of water with lotus flowers for lord Parjanya (god of rain), and a bright saffron-coloured banner should be offered for Jayanta (son of Indra).

10. Gems (should be offered) to Mahendra (lord of the celestials), smoke-coloured canopy for the Sun, wheat and ghee for (the god of) truth and clarified butter alone for (lord) Bhṛṣa.

11. Unclean meat (should be offered) to (the lord of the sky) and the flour of barley (first fried and then ground) for all those gods commencing with the east. A ladleful of honey, milk and clarified butter should be given to the fire-god.

12. Fried paddy put in golden waters should be offered to (god of) untruth. Honey should be offered to the destroyer of the house and *palaudana* for Yamarāja (god of death).

13. Perfumes (should be given) for the lord of the gandharvas (semi-divine beings), a bird's tongue for Bhṛṅga (one who wards) and lotus leaves for the beast on the south. Thus the eight deities (should be offered offerings).

14. Sesamum mixed water and milk (should be given) for the manes. Sticks from the trees for cleansing the teeth should be given to the lord of the entrance by showing the *dhenumudrā* (posture with fingers indicating a cow).

15. Cakes should be offered to Sugrīva, *darbha* to Puṣpadanta (a *yakṣa*), red lotus flowers to Pracetas (lord of waters) (and) wines to demon.

16. Ghee and rice mixed with jaggery (should be given) to Śeṣa (serpent-god), ghee mixed with baked flour or fried paddy to disease. Thus the mode of offering for gods in the western direction has been told.

17. A yellow banner (should be offered) to Māruta (wind god), *nāgakesara* (a kind of fragrant flower) to serpent-god and eatables and well-cooked gruel of green gram to Mukhya.

18. Sweet gruel mixed with clarified butter should be given to Soma, root of lily flower to (goddess) Dawn, *lopi* to Aditi, and *pūri* to Diti. These are the gods placed in the northern direction.

19. Sweet meats (should be offered) to Brahmā on the east and to (sage) Marīci in the six squares. Red flowers (should be offered) to (god) Savitrā situated below the angular square (assigned to) the fire-god.

20. Waters along with the *kusa* should be presented to goddess Sāvitrī below that square. Red sandal should be offered to (god) Vivasvān occupying six squares on the south.

21. Turmeric mixed rice (should be offered) to lord Indra in the corner square below that of the demon. Mixed rice should be presented to Indra-jaya below that of Indra.

22. Rice mixed with jaggery (should be offered) to (lord) Mitra occupying six squares on the west. Rice cooked with ghee should be offered to (lord) Rudra at the square below the angular point in the north-west.

23. Meat (should be offered) to the servant of Rudra below that. An offering of black-gram should be offered to the mountain (god) occupying the six squares on the north.

24. One should duly offer curd and milk to *āpas* and its progeny below the angular point (dedicated to lord) Śiva after worshipping in the proper way.

25. Brahmā located at the four squares in the middle of the place should be presented gruel along with clarified butter and the five things got from a cow.

26. Outside the sacrificial ground the four demonesses Carakī etc. should be worshipped in the angular points commencing with the north-east and ending with the north-west in order.

27. Meat with ghee should be offered to Carakī, curd with lotus flowers to (demoness) Vidārī and meat, bile and blood to (demoness) Pūtanā.

28. Bones, blood, biles and meat (should be offered) to demoness sin. Lord Skanda should be offered rice mixed with black gram on the east.

29. Sweet cakes along with *kṛsara* (rice and peas boiled together) (should be offered) to (lord) Aryaman in the southern direction), meat along with blood to Jambhaka in the western direction.

30. Rice mixed with blood and flowers (should be presented) to Pilipiñja (monster-maiden) on the north. Otherwise all the presiding deities of the ground should be worshipped with water along with unbroken rice and *kusa*.

31. In the case of a residential building or town, worship should be done in eighty-one squares. The lines (drawn across the cardinal points of the diagram) should be made to occupy (the breadth of) three squares and comprise (the breadth of) six such squares at the other angular points.

32. The gods *Īśa* and others should occupy one square each in that (diagram), the serpents and others two squares each, (sages) *Marīci* and others six squares each, *Brahmā* is known to occupy nine squares.

33. The above diagram may comprise hundred squares in the case of a city, village or hamlet. Two bamboo poles (are known) as 'invincible' and irresistible always.

34. The location (of the deities) in the hundred squares is commended if the rite is done as in the case of a divine edifice. The planets and gods such as (lord) *Skanda* are known to occupy six squares in that (diagram).

35. Demoness *Carakī* and others should be located in five squares. The lines and bamboo should occupy spaces as described earlier. In the case of a sacrificial ground relating to the founding of a country, it should comprise one hundred and thirty-four squares.

36. (In that diagram) *Brahmā* occupies sixty-four squares, as also (sages) *Marīci* and others. The eight gods, *āpas* etc. should occupy fiftyfour squares.

37. (Gods) *Īśāna* and others should occupy nine squares. (The gods) *Skanda* and others should occupy eight squares. (Demonesses) *Carakī* and others, lines, bamboo should also be located as before.

38. In a sacrificial ground comprising twenty-thousand squares, the location of the deities should be such that they occupy nine times more than what has been enjoined in the founding of a country.

39. The diagram which is divided into twentyfive squares is known as the *vaitāla*. The other diagrams are known to have nine squares and sixteen sub-divisions.

40. There may be a square figure inscribed in a sexagon or triangle. The location (of the gods) in the case of excavation around should be done as in the case of (the stone slab known as) *brahmaśilā*.

41. An offering of sweet gruel to all gods should be made at the installation of the image of a deity or the burial of a dead body.

42. In the absence of any specified measurement, the sacrificial ground should measure five cubits. The sacrificial ground proportional to the measure of the house or divine edifice is always held as excellent.

CHAPTER NINETYFOUR

Mode of placing the stone slabs

The lord said :

1. (Demonesses) Carakī and others should be worshipped in the angular points of north-east etc. and outside as before. Three oblations should be done to each one of the gods in succession.

2. After having offered oblation to the presiding spirit, the placing of stone slab (is done) thereafter. (Goddess of) energy and the excellent pitcher known as *ananta* should be located in the middle line.

3-5. The stone slab should be held in this pitcher with (the recitation of) the principal (*mantra*) coupled with the letter 'na'. Having placed the eight pitchers known as Subhadrā etc. in order in the directions east etc. with the recitation of the *mantra* of the guardian deities of the world and having located the goddesses in each one of the holes, the stone slabs such as Nandā etc. should be duly placed in them by repeating the *śambara* (*mantra*) sacred to the presiding deities of the different images,

in such a way that they are in order from the middle of the ground. The eight (deities) such as the guardian deities of virtue etc. should be located in the different angular points in order.

6. The four pitchers Nanda etc. out of Subhadrā etc. are placed in the south-eastern corner. Ajitā etc. out of the group commencing with Jaya should be located in the east etc.

7. (Lord) Brahmā should be invoked in them and (lord) Maheśvara (Śiva) should be contemplated as pervading the internal space (of the shed) which would serve as a receptacle of these.

8. After having offered oblation one should repeat (the *mantra* of) the weapon for warding off impediments. The procedure in the case of five stone slabs is now described a little.

9. (The preceptor) should locate the stone slab Pūrṇa in the pitcher (known as) Subhadra half-immersed. The stone slabs respectively known as Nandā etc. should be placed in the pitchers Padma etc. at the different angular points south-east etc.

10-17. Four slabs should be contemplated as located in the middle with the exuberance of mother's affection. "Om Pūrṇa ! You are the great learning ! Possessor of all divine attributes ! O Daughter of Aṅgiras ! You make all (this undertaking of mine) here as complete. Om ! Nandā ! you make men rejoice ! I establish you here. You remain in this temple as fully satisfied as long as the moon, sun and stars shine. O Nandā ! Daughter of Vasiṣṭha ! You grant long life, fulfilment of) desires, prosperity to men. You have to strive to protect in this temple always. Om Bhadrā ! Daughter of Kaśyapa ! You always do good to the people. O Goddess ! You be granter of long life, of desired (objects) (and) prosperity always. Om ! Jayā ! O Goddess ! You be granter of prosperity (and) long life always. Om ! Jayā ! Being established by me you remain here for ever. O Daughter of Bhṛgu ! You become the governess of prosperity and success. Om ! Riktā ! Destroyer of excessive defects ! O Auspicious one ! Granter of accomplishment and emancipation ! One who is of the form of the universe and one who underlies all the world, you remain here always." After having contemplated upon the ethereal mansion, (the preceptor) should locate the three principles therein. Then the sacrifice should be completed in the prescribed manner after having offered the expiatory oblation.

CHAPTER NINETYFIVE

Mode of installation of the liṅga

The Lord said :

1. I shall describe the mode of installation of a liṅga in temple which yields enjoyment and emancipation. One should always do it for the purpose of enjoyment and emancipation on the day of the god.

2. The installation ceremony should be performed in the five months commencing with *māgha* (February-March) except (the month of) *caitra* (April-May) and in the first three *karaṇas* (one of the eleven divisions of the day) at the rising of the Jupiter and Venus.

3. (The ceremony should be undertaken) especially in the bright fortnight or in the dark fortnight omitting the fifth, fourth, ninth, eighth and fourteenth days (of the fortnight).

4-5. (All) the other days are auspicious except those falling on the days of inauspicious planets. Commencement during (the rule of) the stable stars of *śatabhiṣak*, *dhaniṣṭā*, *ārdrā*, *anurādhā*, the three *uttara* (*uttarā*, *uttaraphālgunī* and *uttarabhādrapada*), *rohiṇī* and *śravaṇa* yield good results. (The days fixed for the rite should possess) the rising points of aquarius, leo, scorpion, libra, virgo, taurus and sagittarius.

6. Jupiter is always commendable in the above nine stars and seven constellations. Mercury (is commendable) in the sixth, eighth, tenth, seventh and fourth, from the *lagna* (rising point in the east), while Venus (is commendable) in all the places except the fourth.

7. The Moon is always strengthening if located in seventh, fourth, third or tenth, the sun in the tenth, third, and sixth places and *Rāhu* (ascending node of the Moon) in the third, tenth and sixth places.

8. The Saturn, Mars, Sun and Ketu (the descending node of the Moon) are commendable in the sixth, and third places. Both the good and bad (planets) in the eleventh place are cruel.

9. Their aspect full in the seventh place, half in the ninth and fifth places, one fourth in the first and tenth places and one fourth less in the fourth and eighth places.

10. (The two constellations) pisces and aries have a duration of three and three-fourth *nāḍis* (two and a half *nāḍis* are equal to one hour). The (constellations) taurus and aquarius have a duration of three and three-fourth *nāḍis*.

11. Capricorn and gemini have a duration of five (*nāḍis*), sagittarius, scorpion, leo and cancer have a duration of five and three-fourth (*nāḍis*) and libra and virgo have a duration of five and a half *ghaṭikās* (synonym of *nāḍi*).

12. (The constellations) leo, taurus and aquarius are stationary and yield success. (The constellations) sagittarius, libra and aries are movables. The third (constellations) have both the characteristics.

13-14. The constellations aspected by auspicious planets or associated with them are auspicious and are commendable. Jupiter, Venus and Mercury in the *lagna* confers abundant strength, long life, sovereignty, valour, strength, progeny, fame and virtue. The first, fourth, seventh and tenth (places from *lagna*) are known as the *kendras*.

15. Jupiter, Venus and Mercury in these (houses) yield all perfections. The presence of wicked planets in the third, fourth and eleventh houses from the *lagna* are beneficial.

16-17. The learned should combine these with the *tithis* (the days reckoned by the phases of the Moon) for good performances. (The preceptor) should raise a square shed in front of (the temple) leaving a space equal to or five times that (of its measurement) at twelve cubits from the flight of steps with four entrances. (The shed) for (sacrificial bathing) should be half the size of that shed).

18. The shed should be constructed) in the north-east, east or north, (measuring) one or ten or twelve cubits respectively and having a single entrance or four entrances.

19. The remaining eight sheds should be measuring two cubits more than that (shed). The sacrificial altar (should measure) four *kara* lengths in the middle and should have pillars at the angular points.

20. Leaving apart a quarter of the platform nine or five fire pits or a single pit (should be dug up) in the north-east or east. (The digging of one pit) is done only in the case of the worship of the preceptor.

21-24. (The fire pits) should be a span, an *aratni* (a cubit of the middle length, from the elbow to the tip of the little finger), a cubit, a yard, four cubits and eight cubits respectively depending on fifty, hundred, thousand, hundred thousand, lakh or a crore oblations (are offered in the pits). (The pit) in the south-east (should be of) the shape of the female generative organ, in the south (of the shape of) the crescent moon, in the south-west (of the shape of) a triangle, in the north-west (of the shape of) a hexagon, in the north (of the shape of) a lotus, in the north-east (of the shape of) an octagon. The pit made at an inclined angle with a border above is auspicious. There should be three borders around that respectively measuring four, three and two fingers in breadth. Alternatively there should be a single border measuring six fingers in breadth or the borders (should be) of the shape of sacrificial pit.

25. The aperture should be above that. It should resemble the leaf of the holy fig tree in its shape. (The aperture should be) an *aṅgula* in height and eight *aṅgulas* in breadth.

26. Its length (should be) half the length of the pit and (should be) in the same level as the neck. The apertures of the fire pits on the east, south-east and south should face the north.

27. It should face the east (if the fire pits have been located) in other directions, while those situated at the other points of compass should have their outlets turned towards the north-east. The twenty-fourth of the fire receptacles is called the *aṅgula* (finger breadth).

28. The four entrances (to the sacrificial shed) on the east etc. should be made of (woods of) *plakṣa*, *udumbara*, *aśvattha* and *vāṭa* (trees) which duly (stand for) peace, prosperity, strength and health.

29. (The sheds) should be eighteen cubits in length, one cubit high and half (the length) in breadth and should be decorated with mango leaves.

30. The banners should have (colours) resembling (the colours) of a rainbow (or be) red, black, tawny, (or) of the colour of the moon, (or be) white, golden coloured or resembling that of a crystal.

31. (The banner) dedicated to the lotus-born (Brahmā) in the east (should be) red (and that) which belongs to Ananta

(lord of the serpents) in the south-west (should be) blue. The banners (should be) five cubits long and half as much broad.

32-33. The rods should be commensurate with the five cubits of banners being a cubit for every cubit. Twelve kinds of earth from (the places such as) the ant-hill, the tips of the tusk of elephant, horns of the bull, bunch of lotuses, pastures of boars and cows and the cross-ways of roads should be taken in the case (of installation of an image) of *Vaikuṇṭha* (*Viṣṇu*) and eight (kinds) in the case (of installation of an image) of *Pinākin* (*Śiva*).

34. The decoctions made up from the barks of *nyagrodha*, *udumbara*, *aśvattha*, *cūta* and *jambū* and eight *palas* (a measure of weight) of the essence of flowers should be taken.

35-36. The waters of the sacred pools, fragrant waters and the waters mixed with the herbs (should be taken). I shall describe the (names of) auspicious flowers (and) fruits (afterwards). Waters mixed with five kinds of gems, cow's horn and also five things got from a cow should be taken for bathing. A piece of cloth in which the paste has been put should be taken for rubbing.

37. A pitcher having thousand holes should be used for bathing and the yellow pigment for decoration. Roots of hundreds of herbs (are needed). Therein (the roots of) *vijayā*, *lakṣmaṇā*, *balā*, *guḍūci*, *atibalā*, *pāṭhā*, *sahadevā*, *śatāvri*, *ṛddhi*, *suvarcalā* and *ṛddhi* have been prescribed separately for bathing.

38-41. (Either) an incessant pouring of waters together with the sesamum and *darbha* (or) merely the bathing with the sacred ash (has been prescribed) for protection. A wiseman should prepare a paste of powders of barley, wheat, *bilva* (fruit), along with camphor. (He should also make ready) the pitcher and *gaṇḍa* (a small vessel with a narrow tube like outlet for pouring). The bedstead along with two mattresses, pillow bed and cloth should be made readysuited to one's aim and in accordance with his means. The vessel filled with ghee and honey and a golden brush should be made ready.

42. The sacrificial small pitcher, the pitcher (sacred to Lord) *Śiva*, and the pitchers for the guardian deities of the directions, (should be made ready). One pitcher for each of the sacrificial fire-pits, should be set apart for inducing sleep and for peace.

43-44. The pitchers for the attendant deities at the door, god of virtue, for Praśānta (a deity), *vāstu* (presiding deity of the ground), (goddess) Lakṣmī (consort of Viṣṇu), (Lord) Gaṇeśa (son of the divine pair Śiva and Pārvatī) and pitchers for others should be placed on heaps of grain along with the cloth and garland and gold should be put and they should be filled with fragrant waters.

45-51. They should be supported by vessels filled with (rice), fruits and decorated by tender leaves and should be covered by cloths. White mustard seeds and fried paddy should be brought for scattering. As before the sword of knowledge should be made ready. Sacrificial twigs, the vessel (for cooking) porridge, the sacrificial ladle made of copper and the vessel filled with ghee and honey for anointing the feet, four seats made of three hundred *darbhas* and of the measure of two cubits long, *palāśa* twigs for enclosure, and vessel for sesamum, vessel for *havis* (food offering), vessel for water which can respectively hold one, twenty and eight *palas* and the sacred thread (should be made ready). A pitcher, an incense-burner, *sruk* and *sruva* (the two kinds of sacrificial ladle), a box, a seat, a chowrie, dry firewood, flowers, leaves, scented gum resin, lamps with ghee, incense, unbroken rice, sacred thread, clarified butter from the cow's milk, barley and sesamum stems of *kuśa*, the three sweet things (honey, sugar and clarified butter), sacrificial twigs of the length of ten *parva* (the interspace between the folds on the fingers) are all needed for appeasement. The sacrificial ladle (*sruva*) of a length of one cubit is required for the appeasement of the sun and other planets.

52. There should be one hundred and eight sticks of *arka*, *palāśa*, *khādira*, *amārga*, *pippala*, *udumbara*, *śami*, *durvā* as also green *kuśa*.

53-54. In their absence barley and sesamum (are used). So also the household articles, a *sthāli* (a kind of vessel), a sacrificial ladle, lid etc. and two pieces of cloth for the gods, coins, crown, apparels, necklaces, earrings and bracelets should be made ready for the worship of the preceptor. One should avoid making them costly.

55. Worship of the custodians of images should be a quarter less than that stated before and that of those who repeat (the *mantra* of) the weapon is still a fourth less than that. Worships

of brahmins, astrologers and sculptors are as done for those who repeat (the *mantras*).

56. The diamond, sun-stone, sapphire, *atinila*, pearl, topaz, ruby, lapis lazuli are the eight gems.

57. *Uśira* (the fragrant root of a plant), *mādhavakrāntā*, red sandal, agallochum, sandalwood, *sārika*, *kuṣṭha*, and *śaṅkhini* are the (eight) kinds of herbs.

58-60. The metals (are) gold, copper, silver, bell-metal, lead and iron. Yellow orpiment, red arsenic, red chalk, *suvarna mākṣika* (honey-like mineral), mercury, *vahnigairika*, sulphur, and mica are the eight kinds of minerals. The eight kinds of grains are stated to be wheat, sesamum, black-gram, green-gram, barley, short term paddy, *śyāmāka*. All these things should be gathered.

CHAPTER NINETYSIX

Mode of initial consecration of an image :

The Lord said :

1. After having bathed and performed the two daily (worships), the preceptor should enter the sacrificial shed with the *argha* offering in his hand and accompanied by the brahmins who are the protectors of the idols.

2. The doors (of the sacrificial shed) (known as the doors) of peace should be worshipped duly as before and also the warder-gods (located) in the branches (of the sacrificial trees) by the (performance of) circumambulation.

3. (The warder-gods) Nandi and Mahākāla (should be worshipped) at the east, Bhṛṅgi and Vināyaka at the south, Vṛṣabha and Skanda at the west, (the warder) goddess and Caṇḍa at the north (of the sacrificial shed).

4-5. Then the preceptor should worship two pitchers each at the base of the branches (of the sacrificial trees)—*praśānta* (tranquil) and *śīśira* (cool), *parjanya* (rain-cloud) and *aśoka* (griefless), *sañjivana* (reviving) and *amṛta* (ambrosia), *dhanada* (bestower of wealth) and *śrīprada* (bestower of prosperity) one

after another with (the repetition of) their names ending in the fourth case preceded by (the syllable) *om* and ending with 'obeisance'.

6-7. The worlds, planets, warder gods and rivers, two in each one of them, three suns, two *Vedas*, (goddess) Lakṣmī and (lord) Gaṇapati are the gods who stay in the sacrificial shed at each one of the doors for warding impediments and guarding the sacrifice.

8. The thunder-bolt, spear, club, sword, noose, banner, mace, trident, disc and lotus should be duly worshipped in the banner with the *mantras Om hrīm phaṭ* obeisance. *Om hrūm phaṭ* to the spear at the door, *hrūm phaṭ* obeisance.

9-10. The eight presiding deities of the banner such as Kumuda, Kumudākṣa, Puṇḍarīka, Vāmana, Śaṅkukarṇa, Sarva-netra, Sumukha and Supraṭiṣṭhita should be worshipped in the east etc. with (the offering of) oblation to all beings and with the *mantras om kaum* obeisance to Kumuda etc.

11-12. In the same manner the eight guardian deities Hetuka, Tripuraghna, Śakti, Yamajihva, Kāla, Karālin, Ekāṅghri and Bhīma should be worshipped in the (different) directions with offerings, flowers and incense. (The preceptor) should contemplate them as satisfied.

13. The five fundamental principles earth etc. should be worshipped in *kakṣitr̥ṇa* (a kind of fragrant grass), bamboos, pillars and other things in order with the *mantras sadyojāta*¹ etc.

14. The preceptor should look at the sacrificial shed as permeated by the essence of (god) Sadāśiva, hallowed by his presence and endowed with the banners and spears in the form of fundamental principles.

15. After having warded off the divine ethereal and earthly obstacles as (laid down) before, (the preceptor) should enter (the shed) through the western door and look at the other remaining doors.

16. After having walked around (reverentially) and seated on the southern side of the altar and remaining facing the north, one should perform the purification of elements as before.

1. Sadyo jātam prapadyāni, Vāmadevāya namo jyesthāya namaḥ, tatpurnāya Vidmahe, aghorebhyo, the ghorebhyah and isānah sarvavidyānām.

17. Then the internal sacrifice, the purification of the *man-tras* and the materials, and the worship of one's own self (should be done). The five things got from a cow (should be applied) as before.

18. Then the sacrificial pitcher should be placed therein along with the receptacle, especially for the principle of Śiva and the three fundamental principles (soul, body and matter) in order.

19. The preceptor should locate by means of his psychic force, the supreme principle of Śiva along with the presiding deities Rudra, Nārāyaṇa and Brahmā in his body from the forehead and trunk to the foot.

20. *Om, ham, hām*, The images of the god and their presiding deities should be located therein as before (and contemplate himself) as covered by the essence of Śiva along with his constituent members and forearm of Śiva on his head.

21. (The preceptor) should then contemplate the effulgence (of Śiva) (which has permeated his body and) which has entered the cavity of the brain as coming out dispelling darkness and illuminating the inter-space between directions.

22. Having decked himself with flowers, garlands and cloth along with the custodians of deities (the preceptor) should contemplate as "I am Śiva" and draw out the sword of knowledge.

23. The sacrificial shed should be purified with the four-fold rites of purification. After having scattered the *kūśa* all around, they should again be gathered.

24. After having seated the guardian deity of the ground etc. in the big pitcher (*vardhanī*) as before, (the preceptor) should worship them. The pitcher sacred to god Śiva and the weapons and the *vardhanī* (pitcher) should be worshipped in the fixed seat.

25. Then the guardian deities of the worlds along with their weapons and vehicles should be worshipped in order in the pitchers situated at the different directions as laid down.

26. (The preceptor) should contemplate (god) Indra as having a golden complexion, thousand eyes, wearing the crown, and wielding the thunderbolt.

27. (God) Saptārcis (Fire god) (should be contemplated) as holding a rosary, *kamaṇḍalu* (a small water pitcher), and a

spear in the hand, red (in complexion), engulfed by garland of flames and as riding the goat.

28. (God) Yama (god of death) should be remembered as riding a buffalo, carrying a club in his hand and of the form of destructive fire and (lord) Nirṛti as riding an ass, carrying a sword in the hand and having red eyes.

29. (The preceptor) should then meditate (lord) Varuṇa as seated on a crocodile and having white complexion holding a noose of serpent in his hand and (lord) Vāyu (wind god) as riding an antelope and having blue complexion and Kubera (god of wealth) as seated on a sheep.

30. (Lord) Īśa (Śiva), the trident-bearer should be contemplated (as seated) on a bull, (god) Ananta, the disc-bearer (as seated) on a tortoise, and (lord) Brahmā, the four-faced and four-armed as riding a gander.

31. (Lord) Dharma (god of virtue) and others should be worshipped in the pitchers located at the base of the pillars at the corners. Some also worship (the gods) Ananta and others in the pitchers placed at the corners of different directions.

32. The injunction of (lord) Śiva should be made to be heard. The pitcher placed behind one's own self should be gently turned around. Then as before the pitcher should be firmly put first and then the pitcher *vardhani*.

33. After having worshipped (lord) Śiva (seated in) a firm seat and (again in) a firm seat for the sake of weapons, (the preceptor) should as before touch with the *udbhavamudrā* (posture made with the fingers denoting generation).

34. "O lord of the universe you protect this sacrifice of thy own self out of compassion for the devotee". After having addressed these words, (the preceptor) should place the sword in the pitcher.

35. After having worshipped the lord in the pitcher or on the ground or in the shed relating to initiation and establishment, (the preceptor) should go in front of the fire-receptacle.

36. The custodians of images who are seated in front of the centre of the pit should purify the respective pits as directed by the preceptor.

37. The reciters (of *mantras*) should recite (the *mantras*) as many times (as laid down). Others (should recite the *saṁ-*

hitā mantra. The brahmins, well-versed in their respective branches should read the appeasing *mantras*.

38. A follower of the *R̥gveda* should recite the hymns *śrisūkta*, *pāvamāni*, *maitraka* and *uṣṣākapi* on the east.

39. A follower of *Sāmaveda* should recite the hymns—*devavrata*, *bhāruṇḍa*, *jyeṣṭha* and *rathantara* on the south.

40. A follower of *Tajurveda* should recite the hymns *rudra*, *puruṣasūkta*, *ślokādhya* especially and the *brāhmaṇas* in the west.

41. An *Atharvavedin* should repeat the hymns—*nilarudra*, *sūkṣmāsūkṣma* and the *atharvaśiṣa* in the north.

42. After having ignited the (sacrificial) fire, the preceptor should fill the eastern part of each one of the pit from the east in order.

43. Incense, lamps and sacrificial porridge should be offered to them. Then the fire should be offered. After having worshipped Śiva as before, offering unto fire should be made (accompanied by the chanting of) *mantra*.

44. After having made the oblation for making the place and time of the sacrifice as auspicious and to ward off omens portending evil, the knower of *mantras* should offer the final oblation which brings forth good.

45. After having prepared the sacrificial porridge as before, it should be offered to each one of the pit. Then the *yajamānas* (persons at whose instance a ceremony is performed) should go to the bathing shed well-adorned.

46. (The image of) the god should be placed on the auspicious seat and covered with the essence of the *mantra* after gently stroking it. After having worshipped, it should be bathed with mud and herbal waters.

47. The image should be bathed in between with the urine of a cow and cowdung, sacred as and perfumed water with (the recitation of the *mantra* of) the weapon ending with (the syllable) *phaṭ*.

48. The preceptor, after having purified the casual principles, should cover (the image) with a yellow coloured cloth (sanctified) by the repetition of the *dharma* (*mantra*) in the company of the protectors of the image.

49-51. After having worshipped (the image) with white flowers it should be carried to the sacrificial platform at the

north. After having laid (the image) on a seat placed over the bed, the preceptor should mark (on the image) with lines of saffron-smeared strings and mark (the position of) the eyes with a golden stick. The collyrium should be put on (the eyelids) and then the sculptor should carve out the eyes with an implement at the spot as laid down in the technical works.

52. The eyes should be carved into a spot just at half of one third or half of one fourth or half of half the length, for accomplishing all desires and it is auspicious.

53. Taking one-fourth part of the length of the *liṅga* and having divided it into three parts, one such part should always be the breadth of the body.

54. In the *liṅga* of a cubit length, the cavity of the eyes should be a ninth part of one eighth of a *yava* (measure) both in depth and breadth.

55. In the *liṅga* of one and a half cubit length, the sockets of the eyes would measure an eighth part of a *yava* (measure) more (than that of the preceding). In that (the *liṅga*) of a cubit length (the cavity of the eyes) would be eight *yava* (measure) in depth and breadth.

56. In all the *liṅgas* of Śambhu (lord Śiva) where the length would increase by the *pāda* (measure), the measures of the cavities of the eyes would also correspondingly increase by a *yava* (measure).

57. The lines (on the top of the *liṅga*) would also increase by three parts both in depth and breadth. In all the cases the top of the *liṅga* would be narrow and tapering.

58-59. The region of the eyes should be divided into eight parts and the lower part of the head into two. The two lower parts (of the region of the eyes) should be left out. The remaining six parts should be carved into three lines taken round and joined at the back (of the emblem). The line at the top should be made to measure a *yava* (measure) in the case of (a *liṅga*) made of gem as well as of gold.

60. The form and characteristic features of these are that the radiance of those made of gem is spotless. (The emblem) should be endowed with the eyesight by carving the above mark (into the part indicated above).

61. After having worshipped the lines bringing out the characteristic features of the emblem with ghee and honey with (the

repetition of) the *mṛtyuñjayamantra*¹ in order to remove the defects due to the sculptor, the *liṅga* should then be worshipped after having bathed it with mud and other things. After having gratified the sculptor, a cow should be given to the preceptor.

62-64. After having worshipped the *liṅga* with incense and other things, married women should sing (in praise of the lord). After having touched the (*liṅga*) on the left and right with the string or with the *kusa*, and rubbing with *rocana* (pigment), the women should be sent away after giving gifts of molasses, salt and brains.

65-67. The preceptor along with the custodians of idols should bathe (the *liṅga*) with mud, cow-dung, cow's urine, ashes and water with the (recitation of) *hrdayamantra* or *praṇava*. Then (it should be bathed) with the five things got from a cow preceded by (bathing with) the five sweet things. After the smearing (of decoctions) of herbs (it should be bathed) with all herbal waters. (Then it should be bathed) with waters mixed with white flowers, fruits, gold, gems, horn and barley. Then (it should be bathed) with thousand pourings of divine herbal waters.

68. Subsequently, the *liṅga* should be bathed with sacred waters, waters of (river) Ganges, waters mixed with sandal and from the pitcher representing milky ocean and that pitcher of water sacred to lord Śiva.

69-71. Rubbing and besmearing should be done with fragrant sandal and other things. After having worshipped (the *liṅga*) with flowers with the recitation of *brahma* (*mantra*) and with red garments with (the *mantras* of) armour and after having shown a red flower preceded by the offer of protective mark, the *liṅga* should be worshipped with the *mantra* of *puruṣa*, after having appeased it with jets of ghee, water, milk, *kusa*, other articles of worship and praises. After having rinsed the mouth with (the *mantra* of) the heart (the preceptor) should say, "O lord ! May you rise up !"

72. Then the lord should quickly be led to the shed along with the articles (of worship) in a divine chariot and placed in the bed (made ready) at the western door (of the shed).

73. At the western door itself a pedestal should be placed on

1. addressed to lord Śiva praying for deliverance from death. Tryambakam yajāmahe sugandhim puṣṭivardhanam urvārukamiva bandhanān mṛtyor mukṣiya māmṛtāt.

an auspicious seat permeated with the goddesses beginning with Śakti and ending with Mati. The *brahmaṣilā* should also be bestowed therein.

74-75. The sacrificial pitcher in which the psychic sleep had been induced should be converted into the fixed seat. After having placed it in the north-east corner of the shed and offered waters for washing with (the *mantra* of) the heart, the *liṅga* should be lifted (from the bed) and deposited on the seat with the head turned towards the east and obeisance to *Dharma* (god of virtue) and others (should be done) with (the *mantra* of) creation.

76. Incense should be offered. After having worshipped the *liṅga*, garments and household articles should be offered with (the *mantra* of) the heart befitting one's capacity.

77-78. A vessel filled with ghee and honey should be placed near the foot as unguent. The officiating priest who is present therein should locate the thirtysix principles beginning with energy and ending with the earth along with their respective presiding deities and divide (the above body) into three parts with garlands of flowers.

79-83. After having located the fundamental principles beginning with the principle of illusion and ending with that of the absolute energy, together with the principles of soul, knowledge and pure bliss, in the order in which they were created, in the different parts of the body such as the square, octagon or circle and the presiding deities of the above three principles such as the gods Brahmā, Viṣṇu and Śiva having been projected into each of the above said divisions and also the different embodiments of gods such as the earth, fire, the person for whom the sacrifice is done, sun, water, air, moon, sun, sky together with their respective deities such as Śarva, Paśupati, Ugra, Rudra, Bhava, Maheśvara, Mahādeva and Bhīma and these letters respectively sacred to them such as *la*, *va*, *ṣa*, *ṣa*, *ca*, *ya*, *sa* and *ha* should be located therein. The *praṇava* of three parts or the *mantra* of the heart or some other principal *mantra* (are also located).

84-85. (The preceptor) who knows the *mantra* should locate five deities of (the five fundamental principles earth, water, lustre, wind and ether along with their five presiding deities, and

Brahmā, Dharaṇīdhara, Rudra, Īśa and Sadāśivain the order of creation in the case of a sacrifice having five fire-pits.

86. (The principles of) non-action, and other things, and their presiding deities Ajāta and others or the three principles should be located as the cause of pervading in the case of a seeker of release (from bondage).

87. Gods known as Vidyeśas (lords of learning) should be meditated upon in the case of one's own soul being pure and the Lokanāyakas (lords of the world) in the case of one's own and being impure and also the protectors of images, enjoyers and lords of the *mantras*.

88. (The fundamental principles numbering) twenty-five¹, eight², five³ and three⁴ and their lords such as Indra and others (should be worshipped) in order as follows:

Om hām obeisance to the principle of energy etc. *Om hām* obeisance to the presiding deity of the principle of energy etc. *Om hām* obeisance to the image of *kṣmā* (earth). *Om hām* obeisance to (lord) Śiva, presiding deity of the image of earth etc. *Om hām* obeisance to the image of *pṛthivī* (earth). *Om hām* obeisance to *Brahmā*, the presiding deity of the image etc. *Om hām* obeisance to (lord) Rudra, the presiding deity of the principle of Śiva (auspiciousness) etc.

89-91. (The preceptor) should recite (the above *mantras*) from the region of the navel, spreading like the sounds of bell, rejecting the causes such as Brahmā and others and meditate on the *mantra* resting in (the lotus of) twelve petals and which is different from the mind and which resembles the sentiment of bliss obtained. Having collected filaments from the twelve (petalled lotuses) (lord Śiva), who pervades (everything) and is devoid of *kalās*, should be contemplated upon as shining resplendent with thirtyeight *kalās*, effulgent with thousand rays, consisting of all energies and accompanied by the attendant gods; (he) should be then projected in the *liṅga*.

92. The *jivanyāsa*⁵ in the *liṅga* will be accomplished in this

1. The *avyakta*, *mahat*, *ahankāra*, *pañcabhūtas*, *pañcatanmātrās*, *pañcakar-mendriyas*, *pañcajñānendriyas*, *manas* and *yajamāna*.

2. The five elements, sun, moon and *yajamāna*.

3. The five elements.

4. The three qualities *sattva*, *rajas* and *tamas*.

5. The projection of vital energy.

manner. It yields all fruits. The location in the pedestal etc. will be described now.

93-94. After having been washed and besmeared with sandal paste etc., the pedestal should be covered by a good cloth. Then the stone set ready just like the *liṅga* and placed at the north of the *liṅga* should be endowed with the five gems in its aperture resembling the female organ of generation and should be worshipped as laid down.

95. The (pedestal) stone which has been bathed again should be deposited at the foot of the *liṅga*. So also the bull and (others such as the goddess of) energy should be located after doing the rites of bathing etc. (to them).

96-97. It should be done being preceded by the *praṇava* (syllable *om*) and (followed by) any one of (the mystic letters) *hum*, *pum* and *hrim*. The pedestal stone which is of the form of the base and which is endowed with the energy of action (should be worshipped) with sacred ashes, *darbha* and sesamum. Then the three outer walls should be set up. The guardian deities with their weapons should be worshipped outside for the sake of protection.

Om hūm, *hrām* obeisance to the energy of action. *Om hūm*, *hrām*, *haḥ* oblation to Mahāgaurī, the consort of Rudra—this (being performed) on the pedestal. *Om*, *hām* obeisance to the energy of support. *Om*, *hām* obeisance to the bull.

98-101. The (female deities) Dhārikā, Dīptimatī, Ugrā Jyotsnā, Balotkaṭā, Dhātrī and Vidhātrī or the five goddesses Vāmā, Jyeṣṭhā, Kriyā, Jñāna, Vedhā or the three Kriyā, Jñāna and Icchā should be located as before. So also the female goddesses should be located in the benefic forms of gods. The five energies Tamī, Mohā, Kṣamī, Niṣṭhā, Mrtyu, Māyā, or Bhava Jvara, Mahāmoha, Ghora, Tritayajvara or the three presiding female deities Kriyā, Jñāna and Bādhā should be located in the three indomitable principles of soul etc.

102. Even in this case the pedestal (should be worshipped) in the Brahmā—part (of the *liṅga*) in the order. All routines should be performed as before with (the goddess) Gaurī and others.

103-105. Having located in this manner, (the preceptor) should go near the (fire) pit and invoke (lord) Maheśvara at the centre of the pit and on the borders, the goddess of action in the

other border and the sound (*om*) at the lip. Then the union of the occult psychic force with the sacrificial pitcher, the ground, fire and (lord) *Īśa* (should be brought about).

106-107. The preceptor should contemplate his psychic energy resembling the fire of a lotus rejected upwards by the rising wind, entering by the path of the sun, emerging out and again entering by the path of void. In this manner mutual union with (the psychic forces of) the protectors of guardians should be brought about everywhere.

108. After having worshipped the energy (known as) *Dhārikā* (ability to hold), duly the fundamental principles along with their presiding deities, and the images (of gods) along with their presiding deities with ghee etc. and offered oblation duly in the fire-pit in their presence with the *saṃhitā mantras*, oblation should again be made hundred or thousand or five hundred times (concluding) with the final oblation.

109. Similarly, the guardians of deities should also satisfy the fundamental principles along with their presiding deities, and the images (of gods) along with their presiding deities and offer oblation.

110-111. After having satisfied the (goddess of) energy with *Brahma mantras* befitting one's capacity and time and sprinkled the waters of the pitcher with the ends of the *kūśa* and touched the base of the *liṅga*, one should repeat (the *mantras*) as many times as (the number of) oblations. The presence of the god should be accomplished by (repeating) the *mantra* of the heart. The act of covering (the image) should be done by (repeating) the *mantra* of the armour.

112-113. After having performed (the rites) thus for the purification of (the parts of the *liṅga* presided over by) the gods *Brahmā* to *Viṣṇu*, (the preceptor) should complete the oblation and repetition of the *mantras* as many times (as mentioned above). The middle and tip of the *liṅga* should be touched with the middle and tip of the *kūśa*. The mode of achieving the union is described now:

Om, hām, ham, om, om, om, em, om, bhūm, bhūm obeisance to the image outside. *Om, hām, vām, om, om, om, śām, om, bhūm, bhūm, vām* obeisance to the image of fire-god.

114. Similarly, the images of the *yajamāna* and others should be contemplated (in the *liṅga*). So also in the case of the five

manifestations of the god, union must be brought about with (the repetition of the *mantra* of) the heart etc.

115. It should be known that (the union) in the case of the three fundamental principles (soul, knowledge and bliss) with the *līṅga*, pedestal and bull is brought about by the principal (*mantra*) or with their own fundamental (letters) completely and without any omission.

116-19. Hundred oblations should be made for the purification of the different parts (of the *līṅga*) and hundred and eight (oblations) with the *mantra* of (lord) Śiva for the removal of any deficiency (in performing the sacrifice). After having made oblation, whatever act has been done that should be uttered in the ear of (lord) Śiva: "This act has been completed by me by your grace ! O lord ! *Om*, obeisance to lord Rudra ! Obeisance to (lord) Rudradeva ! Whether this act is complete as laid down or incomplete, you complete it by your power and accept it. Then the learned (preceptor) should locate in the *līṅga* and the act in the pedestal of the image.

120-121. The energy of the form of support should be located in the Brahmā (part of the) stone. The (rite of) *adhivāsana* (staying together) should extend over seven nights or five nights or three nights or a single night or be done immediately. The sacrifice performed without (the performance of) *adhivāsana* does not yield any benefit even if performed.

122. Hundreds of oblations should be offered everyday with the respective *mantras*. Worship of the pitcher of (lord) Śiva and offering to the quarters should be conveyed.

123. The *adhivāsa* is so called because the disciple stays with the preceptor practising vows. It is said to be the attitude till the end of the stay.

CHAPTER NINETYSEVEN

Mode of installation of the image of (lord) Śiva

The lord said :

1. After having performed the daily rites in the morning and worshipped the guardian deities, the preceptor should enter (the temple) as described already and purify his body.

2-3. After having worshipped the lords of the quarters, the sacrificial pitcher of (lord) Śiva and the small pitcher and having satisfied the *liṅga* and the fire duly with eight handfuls (of oblation), (the preceptor) should enter the temple reciting (the *mantra* of) the weapon by the command of (lord) Śiva. The obstacles therein should be removed by (the repetition of) the *mantra* of the arrow ending with (the syllables) *hum*, *phaṭ*.

4-7. The *liṅga* should not be established at the middle (of the temple) to avoid the defect of injury. Hence the stone slab should be established having left half of a *java* (a measure) or a *java* from the centre a little towards the north-east.

That slab (known as) *ananta* (literally without end) and which is of the form of support of all (should be established) with the principal (*mantra*). The stone slab known as *Acalā* (without movement) which is all-pervading and is of the form of the seat of (lord) Śiva should be placed by the use of (the *mantra* of) creation or by (the repetition of) the following *mantra* :—"Om ! All pervading goddess ! Firm and unmovable (goddess) *Acalā* ! obeisance. *Hram*, *lam*, *hrim*, oblations. You must always remain here by the command of (lord) Śiva."

8-16. After having spoken thus and having worshipped (the *liṅga*), (the preceptor) should arrest its movement by showing the *raudramudrā* (a posture made with the fingers). After that, (the preceptor) should place the diamond and the other gems, fragrant root, metals like gold and bronze yellow orpiment etc., cereals and grains described already and respectively representing lustre, beauty, strength and valour duly in the holes in the (directions) east etc. after having devotedly contemplated with the *mantras* of guardian deities of the world. A tortoise or bull made of gold or silver (should be located) along with earth from the banks of a river or from the peaks of a mountain in the central (and other) holes facing the entrance. Otherwise a golden image of a *meru* along with honey, unbroken rice and collyrium (should be located). Otherwise a golden or silver image of the earth should be located along with syllables of all the *mantras* and gold. Then a lotus stalk made of gold or silver or all metals together with a dish consisting of sesamum and grains should be located. After having located the seat of the lord representing the energy it should be anointed with sweet porridge or *guggulu* (an aroma-

tic) and covered with a cloth protected by (the recitation of) the (*mantra*) of the armour and weapon.

17-21. After having offered oblations to the presiding deities of the quarters and rinsing the mouth, the preceptor should offer hundred oblations either with (the repetition of) (the *mantra* of lord) Śiva or with (the *mantra* of) the weapon along with the final (oblation) for the removal of defects in the cavity of the stone slab on account of contamination. After having appeased the presiding deities of the ground by offering an oblation, the preceptor should lift the deity along with the seat with (the recitation of the *mantra* of) the heart and the sounding of auspicious notes. Then the preceptor should walk ahead of the deity and behind the sacrificial ground of the lord along with the four custodians of the image standing in the (different) directions and the person at whose bidding the rite is performed. After having done the circumambulation, the *liṅga* should be established in front of the door known as *bhadra* (welfare). After having offered waters for washing, (the *liṅga*) should be taken to the temple through the door, the door frame and the region of the door.

22. The great lord should be taken only through the door without contacting the door (in the case of an unfinished temple) if the door frame has unfinished edges or incomplete or is half done.

23-24. In the case of the construction of a temple being begun, (the *liṅga*) should be taken in through the corner also. This is the general rule even in the case of a manifested *liṅga* as the worldly practice for entry into the temple through the door. It is known that if the entry into the temple is made through the side door it causes destruction of the race.

25-33. After having placed the *liṅga* in the seat facing the door with the sounding of auspicious *tūrya* (a kind of musical instrument) and (offerings of) *dūrvā* (a kind of grass) and unbroken rice, (the preceptor) should recite the great *pāśupata* (*mantra*) after uttering 'Rise, O lord' with (the recitation of the *mantra* of) the heart. After having removed the sacrificial pitchers from the holes, the preceptor in the company of the guardians of the image should mentally repeat the *mantra* and contemplate (the *liṅga*) besmeared with saffron and other things and the union of the god and goddess as protected. After having recited the principal (*mantra*) till deep concentration (is gained),

(the preceptor) should touch (the *liṅga*) and place it in the hole. Either a portion of the Brahmā-part (of the *liṅga*) or two parts (of the same) or half of it or one-eighth of the whole (*liṅga*) should be under (the earth). After having covered (the *liṅga*) with lead upto the waist with concentration, (the preceptor) should fill the cavity with sand and say, "(You) be firm". Then after the *liṅga* has become firm, (the preceptor) should contemplate him who is of all the forms (of beings), recite the principal (*mantra*) and locate the *niṣkala* (devoid of attributes) upto the energy by the (order of) creation. If the *liṅga* that is being established leans towards the south, the preceptor should offer oblations with the *mantras* of the respective presiding deities of the directions until the final (oblation) along with the fees. (The preceptor) should offer hundred oblations either with the principal *mantra* or (the *mantra*) of manifold forms if (the *liṅga* leans) to the left or slips down or cracks. Even in the case of other defects (the preceptor) should similarly perform the blissful appeasing rite.

34. A *liṅga* associated with the rites of location etc. in this manner does not bring any harm. The pedestal should be consecrated as possessing a part of the characteristic (mentioned already for the *liṅga*).

35. After having projected the *mantra* of (the goddess) Gaurī (consort of lord Śiva) in the pedestal, the pedestal should be consecrated with (the *mantra*) of creation. The sides (of the *liṅga*) should be smoothened and binding cement and sand should be put.

36-37. Then the preceptor in the company of the custodians of the image should bathe the images (with the waters) from the pitcher of peace and other pitchers placed there as well as the *pañcāmṛta* (a composition of the milk, sugar, curd, ghee and honey) and other things. It should then be besmeared with sandal paste and other things. After having worshipped the lord of the universe (Śiva), (the preceptor) should touch the parts (represented by lord Śiva and his consort Umā) with the recitation of the *mantras* of (goddess) Umā and (lord) Maheśa (Śiva) and showing the *liṅgamudrā* (a posture made with the fingers).

38-39. Then (the preceptor) should (mentally) project

the three (fundamental) principles¹ in that preceded by the six kinds of worship. After having located the image along with the presiding divinities of the (different) parts as also (lord) Brahmā in the seat of action, the learned person should bathe it. After having besmeared it with fragrant (pastes) and showing fragrant fumes, it should be located as the sole pervading principle of (lord) Śiva.

40-44. After having offered to (lord) Śiva the garlands of flowers, incense sticks, lamps, edible offerings and fruits with (the recitation of the *mantra* of) the heart befitting one's capacity and sipping waters (thrice), water should be offered to the lord for cleansing. After the recitation (of the *mantras* sacred to the lord) and assigning the merits of the same on his right hand (the preceptor) should address the lord in the company of the custodians of (the image of lord) Śiva as follows: "O lord ! You should stay in this temple by your own wish as long as the sun, moon and stars (would shine in the sky)." After having made obeisance thus, (the preceptor) should go outside (the temple reciting) either (the *mantra*) of the heart or the *praṇava* (syllable *om*). After having established (the image of) the bull, (the preceptor) should make the offering as before. One hundred oblations should be made with the *mṛtyuñjaya* (*mantra*) (that which conquers death) for the removal of defects like omission etc. In order to appease the lord oblations with sweet porridge should be done with (the recitation of the *mantra* of) the heart. "O great lord ! Whatever thing has been done by me through ignorance or inadvertance you make it good."

45. One should dedicate all things to the lord of the goddess who is the cause of gold, animals, earth, songs and musical instruments with devotion and within one's means.

46. Gifts (should be given) and then festivities should be celebrated for four days. The preceptor should offer oblations for three days at the three conjunctions (of time) (the morning, midday and evening) in the company of the custodians of the image.

47-48. And the final oblation composed of sacrificial porridge should be offered in all pits purified with the obla-

1. Soul, knowledge and bliss.

tion (known as) *sampāta* (fulfilling oblation) on the fourth day with (the recitation of) the *bahurūpi* (mantra). The flowers used should be kept for four days after that and removed afterwards. After having bathed the image, it should be worshipped.

49-52. Worship in the case of ordinary *liṅgas* should be done by (the repetition of) the general *mantras*. Except consciousness of the *liṅga*, the lord should be bid adieu. In the case of *liṅgas* of extraordinary nature (lord) should be bid adieu (with the repetition of words), "Pardon (us O lord !)" In vocation, manifestation and dismissal (are done) befitting one's ability. According to some it has been stated that seven oblations for the steadiness etc. (should be cast) at the end of installation. Steadiness, immeasurableness, cognisance of the originless existence, eternity, all-pervasiveness, deathlessness, seen as manifested are spoken as the characteristics of (lord) Śiva for the manifestation.

53-54. "Om ! obeisance to (lord) Śiva. Be thou steady." This is the order offering oblations. After having accomplished this in this manner and having permeated the two pitchers with the essence of lord Śiva, the (lord) Bhava (Śiva) should be bathed with (the waters of) the one and the other should be borne for bathing the performer.

55-57. After having made the offering, (the preceptor) should do the *ācamana* (sipping of waters thrice) and go outside with the permission of lord Śiva. (The god) Caṇḍa should be located on a seat over a good pedestal in the north-eastern direction outside the sacrificial ground and worshipped with the *brahma mantras* preceded by contemplation, and rites of location and offering of oblations. The worship using the *brahma mantras* is that in which the components are mentioned at first.

Om, hūm, phaṭ obeisance to Sadyojāta. Om, hūm, phaṭ obeisance to Vāmadeva. Om, Vum, phaṭ obeisance to Aghora. Om, vaum, phaṭ obeisance to Tatpuruṣa. Om, hūm, phaṭ obeisance to Īśāna.

58-59. After having conveyed the (merits of) repetition (to the lord) and appeased him, (the lord) should be addressed as follows preceded by bowing. O (lord Caṇḍa) ! Stay (in this temple) as long as the lord (Śiva) stays here. O (lord) Caṇḍeśa ! Whatever has been omitted or made in excess by me out of ignorance, make it complete by your grace.

60. Lord Caṇḍa should not be invoked in cases where a *bāṇalīṅga* (a kind of stone representing lord Śiva) or a *līṅga* placed on the *bāṇa* stone or an accomplished *līṅga* or self-originated *līṅga* or images of all gods (are established).

61-66. Even in the case of rites relating to the presiding deity of the sacrificial ground in which there is the mental attitude of union with the lord, the preceptor should worship (lord) Caṇḍeśa, and the *yajamāna* (the person for whom the work is done) along with his son and wife and should bathe himself with (the waters of) the pitcher already placed. The *yajamāna* should also worship the preceptor as (the lord) Maheśa (Śiva) and make gifts of earth, gold and other things without any distinction whatever. After having satisfied befittingly the protectors of images, those who repeat (the *mantras*), the brahmins, astrologers and sculptors, the destitutes, forlorns and others should be fed. "O lord ! Ocean of compassion ! Forgive me for all the sufferings you had in being present here." To the *yajamāna* who has spoken thus, the preceptor should offer with his own hands the merits of consecration resplendent like the glowing star along with the *kuśa*, flowers and unbroken rice.

67. After having then saluted (lord) Parameśvara (Śiva) endowed with the *pāśupata* (*mantra*), (the preceptor) should address the attendant gods (of the lord) with offerings for their presence.

68-71. "You should stay here in as long as (the lord) Hara (Śiva) is present here. Then the preceptor should take possession of the sacrificial shed along with the cloth etc. Then the sculptor (should take possession of) the bathing shed along with the articles (found therein). All other gods should be established with the repetition of the *mantras* as given in the *āgamas*¹. (In these establishments of other gods) the splitting of the first letter of the (respective) names (of the gods) and the location of fundamental principles pervading these (should be made). The gods commencing with Sādhya, the rivers, herbs, the guardian deities of the ground, *kinṇaras* (semi-divine beings) and others should lie in the principle of earth. In some places the location of the (goddesses) Sarasvatī and Lakṣmī (are) in the waters.

1. Texts relating to worship of deities in the temples.

72. The presiding deities of the world (should be established) in those places where they remain firm. The place of Brahmā is the three fundamental principles which extends to the important cause of expansion of the (primordial) egg.

73. The place of Hari (Viṣṇu) is the triad (of worlds) which has the subtle principles as the main. The places for the lord of dancing (Nāṭyeśa, a form of Śiva), *gaṇas* (attendant gods), mothers (goddesses), Yakṣeśas (semi-divine beings) and (lord) Subrahmaṇya (are as described above).

74. The place of Gaṇapati is that upto the principle of pure knowledge. (The place) of splendours emitted by (lord) Śiva and (his consort) Śivā (Pārvatī) extends to the energy in the region of a part of the illusion.

75-77. In the case of manifested images, the place is spoken as upto the lord (Śiva). Some forms like the tortoise as well as the five things such as the gem etc. should be put in the hole of the pedestal except in the case of (the image of) the five brahman forms (of lord Śiva). In the hole divided into six parts one part from the end is left out and fixing is made in the fifth part. If it is divided into eight parts, the fixing is done in the seventh part. This fixing in the case of images brings forth happiness.

78-79. Purification is done by meditation when the images are fixed. In the case of plastered and painted images bathing, placing on a pedestal, placing gems (underneath), opening of the eyes, the (placing of) *mantras*, and the offer of seats etc. (should be done) mentally. Worship should be done with flowers without water in them so that the picture may not get spoilt.

80-82. "The mode (of fixing) the movable variety of *liṅga* is described now." (The *liṅga*) should be divided into five or three parts separately and three or two parts (should be set apart for fixing). On account of the different fundamental principles, the purification of the pedestals as well as the *liṅgas* made of crystals (should be done) with the *mantra* of creation as laid down. In those cases there is no need to place the *brahmaśilā* and the gems etc.

83. The placing of the image on the pedestal should be done mentally. There is no special procedure for purification in the case of self-originated *liṅgas* and *bāṇaliṅgas* (*liṅgas* made of a kind of stone).

84. (The movable *liṅgas*) should be bathed with (the recitation of) the vedic *mantras*. So also the (rite of) assigning an oblation should be done (with the same *mantras*). The (sacred) rivers, oceans and mountains are installed as before.

85-86. The *liṅgas* made of earth and flours are known as *aihika* (relating to this world) and *kṣata* (perishable). After having made such a *liṅga* pure, one should worship as laid down with the rites of initiation etc. Then after having withdrawn the *mantras* into himself in its presence, the preceptor should cast that *liṅga* in the waters. It yields one's desires within a year. The installation of (the images of) Viṣṇu etc. should be done with separate *mantras*.

CHAPTER NINETYEIGHT

Mode of installation of the image of goddess Gauri

The Lord said :

1. Listen ! I shall describe the mode of installation together with the worship (of the image) of (goddess) Gaurī (consort of lord Śiva). The sacrificial shed etc. should be erected and (the image of the goddess) should be placed therein.

2. O Guha (son of lord Śiva and Pārvatī) ! After having placed the goddess on the bed, the *mantras* of the images (should be located therein), and the principles commencing with the knowledge of the soul and ending with Śiva as also lord Īśāna (Śiva) should be located.

3. After having located the goddess of absolute energy, offered oblations and recited (the *mantras*) as before, the pedestal of the form of the energy of action should be placed.

4-5. After having contemplated it as pervading the same place and having put the gems etc., the goddess of the form of supreme energy should be fixed therein with her own *mantras*. The energy of action should be located in the pedestal and the energy of knowledge in the image (of the goddess).

6. Then the pervading energy should be invoked and located therein. Then the mother goddess known also as Śivā should

also be invoked and worshipped. *Om*, obeisance to the sustaining energy. *Om*, obeisance to the tortoise (supporting the universe). *Om*, obeisance to (lord) Skanda (son of lord Śiva and Pārvatī). *Om*, *hrim* obeisance to (lord) Nārāyaṇa (Viṣṇu). *Om*, obeisance to sovereignty. *Om*, *am* obeisance to the under-cover. *Om*, obeisance to the lotus seat. Then (the gods) Keśava (Viṣṇu) and others should be worshipped. *Om*, *hrim* obeisance to the pericarp. One should worship here with (the *mantras*) “*Om*, *kṣam* obeisance to the lotus eyes”. *Om*, *hām* obeisance to nourishment, *hrim* (obeisance) to knowledge, *hrim* (obeisance) to action. *Om*, obeisance to the stalk of lotus. *Rum*, obeisance to virtue. *Rum*, obeisance to knowledge. *Om*, obeisance to indifference to the world. *Om* obeisance to impiety. *Om*, *Rum* obeisance to ignorance. *Om* obeisance to attachment to the world. *Om* obeisance to indigence. *Hum*, obeisance to speech, to the passionate, *kraim* to the fiery. *Om*, *hraum* obeisance to tranquility. Then *hrum* obeisance to the elder (goddess). *Om*, *hrum*, *raum*, *kraum* (obeisance) to (goddess) of fresh energy, *gaum* to the seat of Gaurī. *Gaum* obeisance to the form of Gaurī. Then the principal *mantra* of (goddess) Gaurī is told. *Om*, *hrim*, *sāḥ*, mahā Gaurī, consort of Rudra (Śiva), oblations ! Obeisance to (goddess) Gaurī. *Gām*, *hrūm*, *hrim*, *Śivaḥ*, *gūm*, to tuft, to armour. *Gom* to eye and *gom* to the weapon, *om*, *gaum* to the energy of wisdom, *om* *Gūm* obeisance to the energy of action. (Gods) Indra and others (are worshipped) in the east and other directions. *Om*, *sum* obeisance to Subhagā (favourite wife). *Hrim* *bija* *lalitā* then. And *om*, *hrim* obeisance to Kāminī (an affectionate woman). *Om* *hrūm* Kāmaśālīnī. After having established (goddess) Gaurī with the *mantras*, worshipping (her) and repeating (the *mantras*), one may get everything.

CHAPTER NINETY-NINE

Mode of installation of the image of the sun-god.

The lord said :

1-2. I shall describe (the mode of) installation of the sun-god. The sacrificial shed (and other things) should be (made

ready) as before. Then after having completed the rites of ablution etc., as prescribed before, and having located the sun-god with his attendants and (goddess) Vidyā in the seat and bed, (the preceptor) should locate the three (fundamental) principles (of soul, knowledge and bliss) and the five (principles of) sky etc. along with chants.

3. After having done the purification etc. as before and having purified the pedestal as before, (the preceptor should locate the five principles upto their own place.

4-5. After having established (the pedestal) then along with the (goddess of) energy (called) Sarvatomukhī as laid down, the preceptor should establish (the image of) the sun (god) as laid down with the (utterance of) its *mantras* as permeated with the energy or the master. The name should be borne upto the end of the foot. The *mantras* which have been described already should be seen at (the time of) establishment also.

CHAPTER ONE HUNDRED

Rites of consecration of doors of a temple

The Lord said :

1. Then I shall describe the mode of consecrating the doors (of a temple). After having washed the door frames with decoctions of herbs, they should be laid on the bed.

2-3. The three fundamental principles—the soul etc. together with their lords should be located in the lower, middle and upper parts. After having offered oblations, and repeated the *rūpa mantras*, the *vāstu* (the presiding spirit of the place) should be worshipped there itself with the *mantra* of Ananta (an important serpent chief). After having placed the five things gem etc., the rite of appeasement should be done.

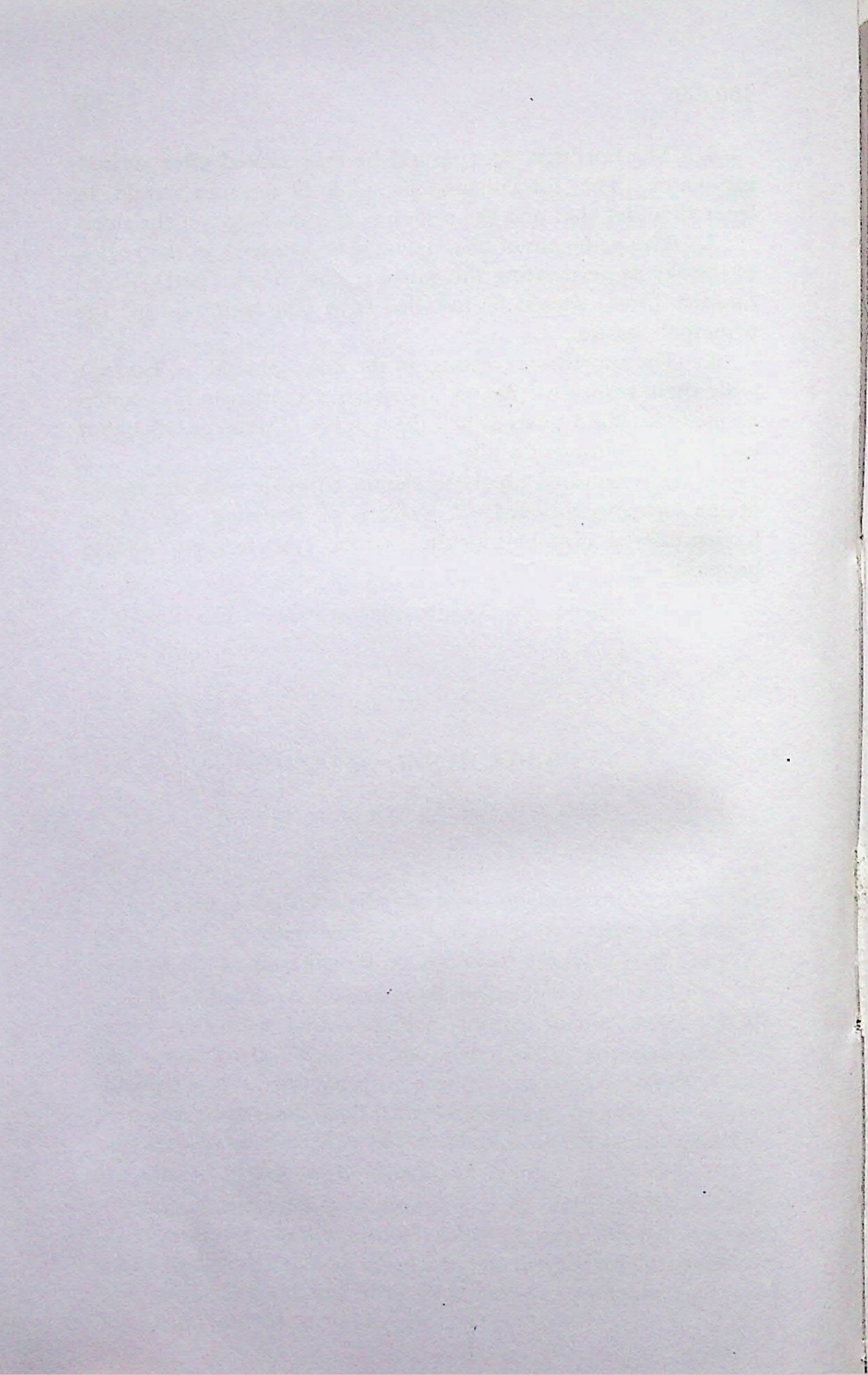
4-5. Barley, white mustard, *krāntā*, *ṛddhi*, *ṽṛddhi*, *mahātīla*, *gomṛt*, mustard, *rājendra*, *mohani*, *lakṣmaṇā*, *amṛtā*, *rocana*, *rug*, *vacā*, *dūrvā* and *pāṭali* should be placed on the threshold under the temple in their natural form for the sake of protection after the recitation of (the syllable) *om*.

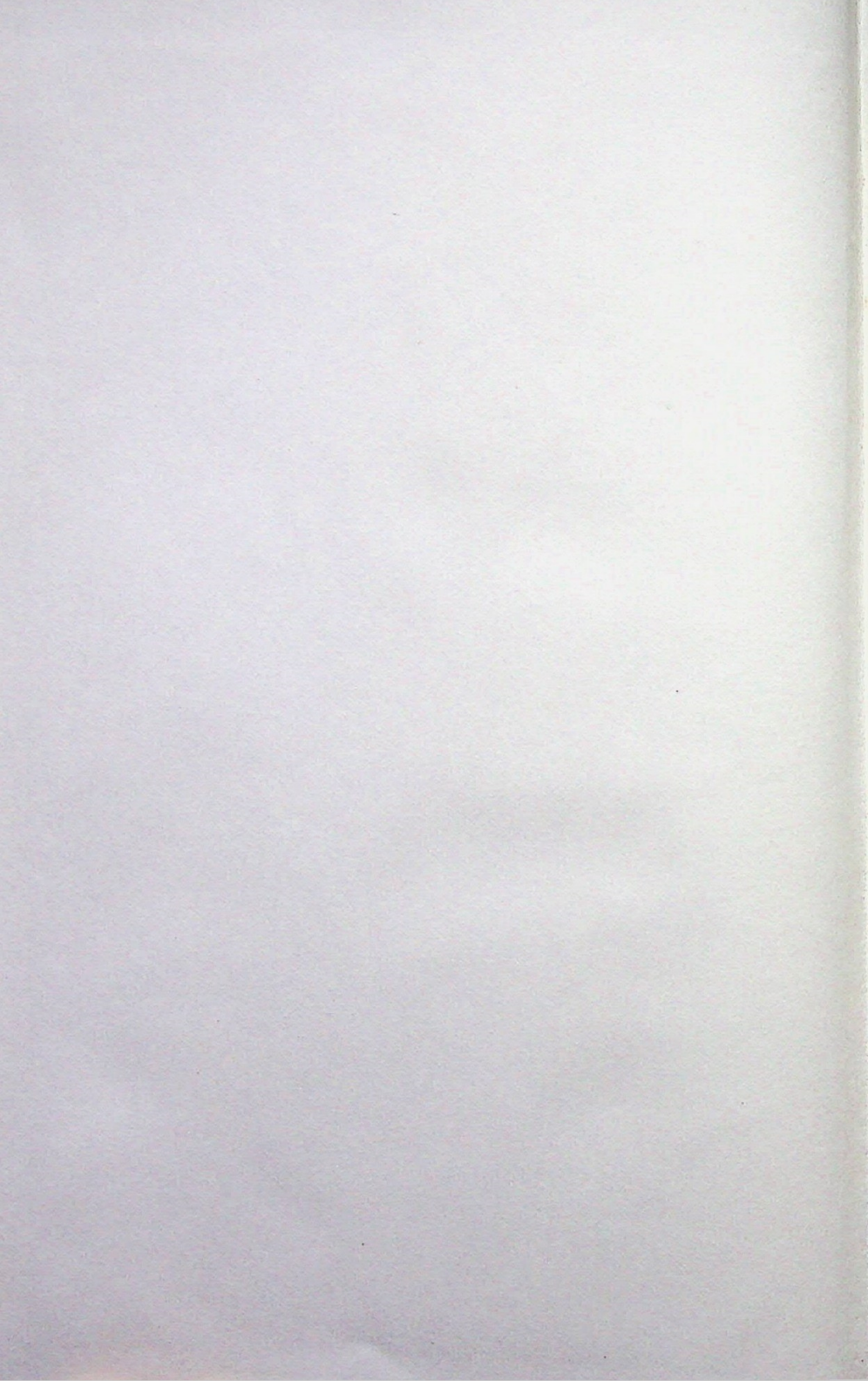
6. The northern door should be consecrated after sprinkling water. The fundamental principle of the soul should be located under that and the principle of knowledge on the sides.

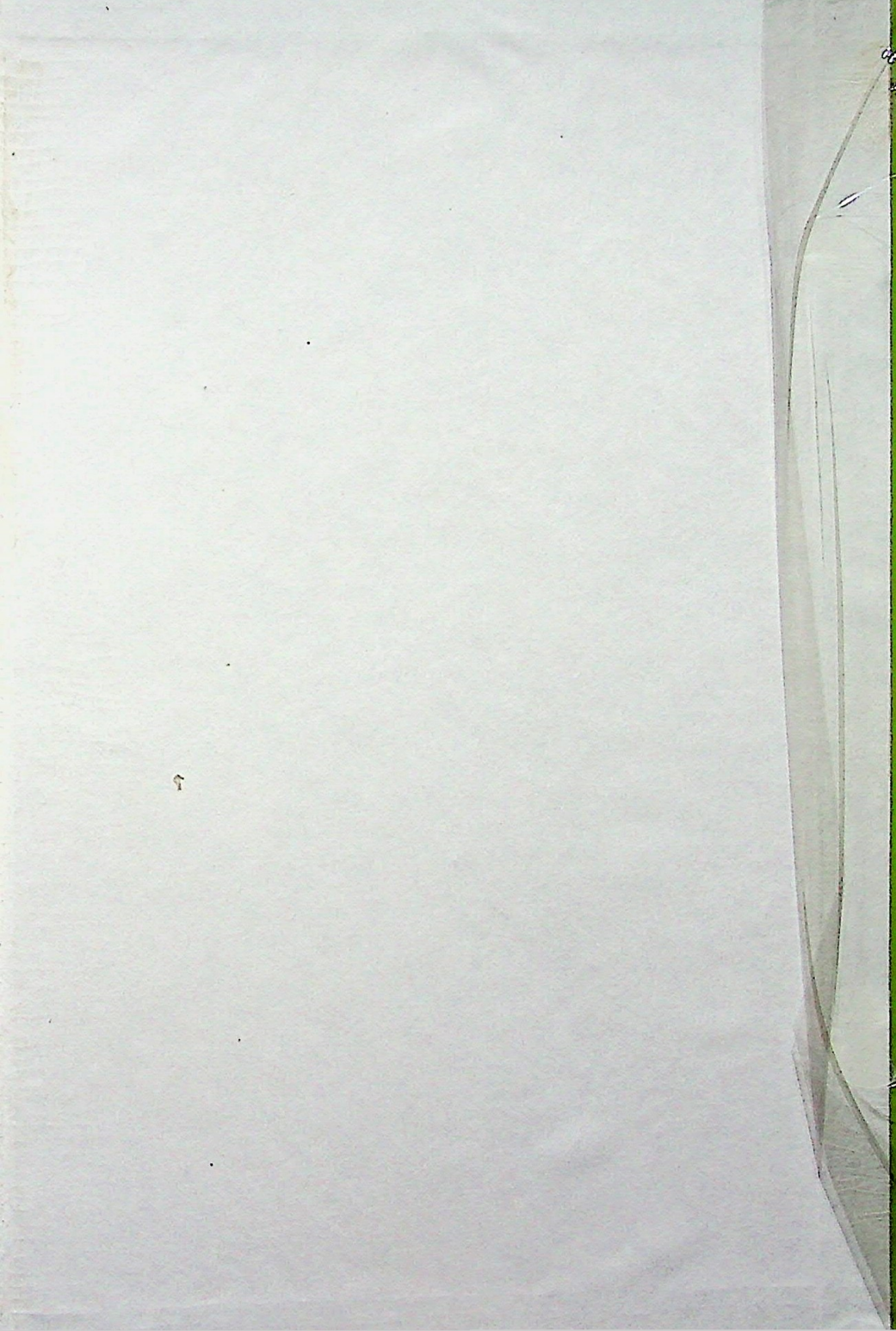
7. The principle of bliss (should be located) in the region of the sky as permeating the entire region. Then (lord) Maheśanātha (Śiva) should be installed with (the recitation of) the principal *mantra*.

8. The turrets etc. resting on the door (should be located) with their respective names appended. Oblation to fire should be made hundred times or half the number of times or twice that or according to one's ability.

9. One hundred oblations should be made with the *mantra* of the weapons to ward off defects of omission etc. After having offered oblations for the quarters, the fees etc. should be paid.







ISBN 978-81-208-0359-6



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